What is Modern Romanism?

By the Bishop of Springfield

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WHAT IS MODERN ROMANISM?

BY THE BISHOP OF SPRINGFIELD.

Some Considerations Showing Why the Name of the Protestant Episcopal Church Should be Changed. A paper read at the Church Congress held in Louisville, 1887. Published by The Young Churchman Co., Milwaukee. Price ten cents.

THE CATHOLIC IDEA OF THE GRACE OF ORDERS.

THE MODERN ROMAN IDEA OF THE GRACE OF ORDERS.

What is Modern Romanism?

A Consideration of such Portions of Holy Scripture, as have Alleged Bearings on the Claims of Modern Rome.

BY

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PACIFIC SCHOOL

PREFATORY NOTE.

The design of these letters, or chapters, on Modern Romanism, is clearly stated in the first of the series.

The undertaking was not spontaneous ; it was pressed upon the writer by others, as a work which was greatly needed at the present time, and one, which, if well done, would be productive of great and permanent benefit. Upon this point, the ability and skill displayed in the treatment of the subject others must decide, but the writer must urge that the argument is not complete, since the testimony of the sub-apostolic and primitive Church must be produced as interpreting and applying Holy Scripture, in order to dismiss, absolutely and forever, the claim that the polity of Modern Romanism has any ground whatever to rest upon, either in God's Word, or the earliest ages of Christianity.

If the present attempt should be appreciated as deserving encouragement, the author may, if he can find the time, carry on the discussion through the first seven centuries of our era.

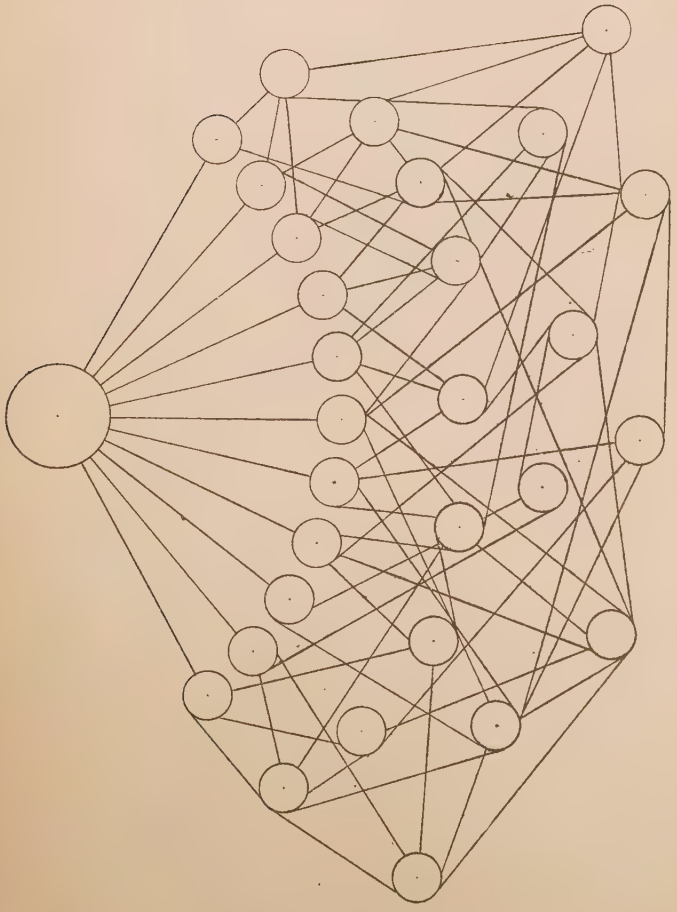
In conclusion, the writer desires to say that he has not intentionally written a word that would give needless pain to any who may honor his pages with a perusal.

G. F. S.

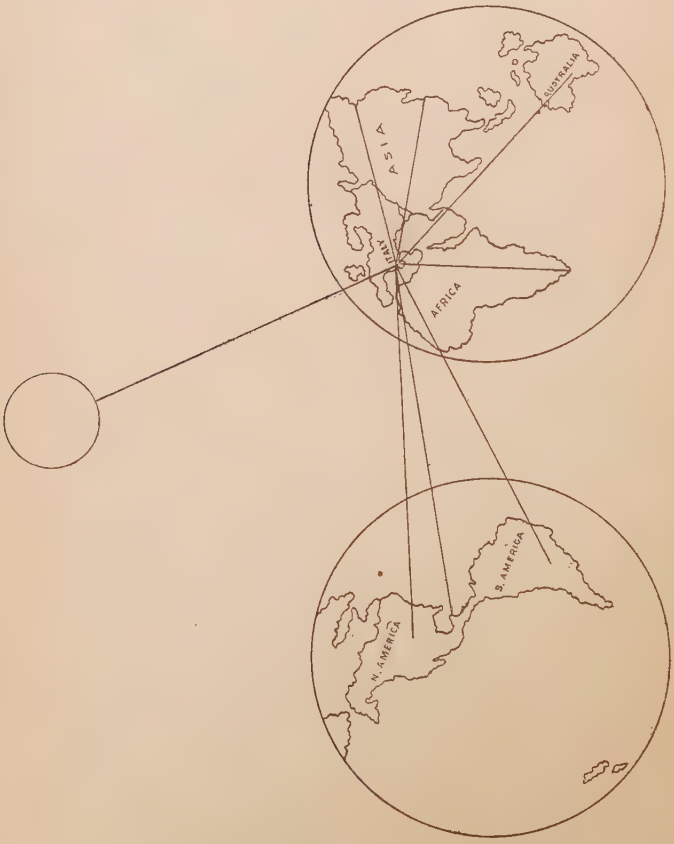
August 16th, 1888.

PACIFIC SCHOOL OF RELIGION

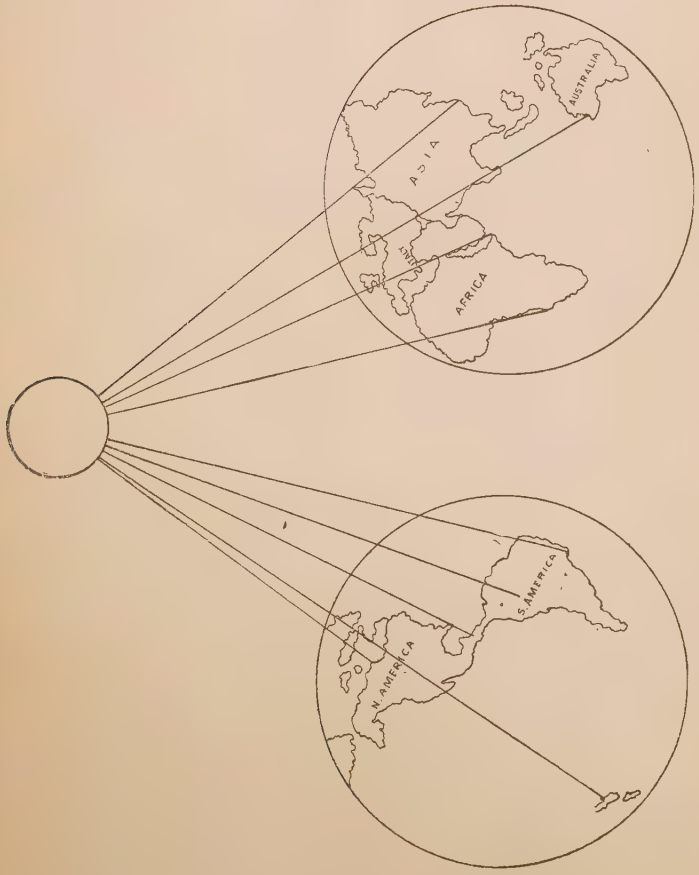
THE DISCONNECTED LINKS IN THE CHAIN OF THE PAPAL SUCCESSION.



THE NETWORK OF APOSTOLICAL SUCCESSION IN THE CATHOLIC POLITY.



THE ROMAN IDEA OF THE GRACE OF ORDERS.



THE CATHOLIC IDEA OF THE GRACE OF ORDERS.

CHAPTER I.

THE POLITY OF ROME.

WHAT is Modern Romanism? Unless one is able to answer this question clearly and distinctly, he is liable to fall a victim to the grossest imposition. The emissaries of this system are active and zealous, and should no warning be given or antidote provided, there is imminent danger that the unwary, who are unable to investigate for themselves, may, in their innocence, be misled. We write with a view to put such persons on their guard and furnish a few tests, which will enable them to distinguish the counterfeit from the true Catholicity. We propose to deal with the subject in such a way as to put it in the power of any one to investigate the matter for himself, without recourse to an apparatus of books, and the instrumentality of foreign tongues, so that the reader of these chapters may, after their perusal, lean back in his chair, and say to himself, "Well, I have grasped a principle which I understand, I have discerned a test which I can myself apply, I am in possession of facts which cannot be gainsaid; in a word, I feel that I am being equipped with armor which I can use, myself, against all comers, I am being supplied with arguments which will enable me to protect myself against sophistry, be it employed by whom it may."

We begin then with the polity, or Church government,

of Rome, and we ask the questions, What is it? What are its principles? Is it the same now that it always was, or has it undergone a change?

The Church polity of Rome as the Roman theologians teach, may be described, in political language, as an absolute, unlimited monarchy. The Pope is an autocrat; he is the head, not as a chairman is head of a gathering of citizens, or a President is in charge of a bank, or a Bishop exercises jurisdiction over a Diocese; but he is by divine appointment the head of the Church, he is CHRIST'S image on earth, he is in the place of CHRIST as no one else is or can be, he is above all and controls all, and is controlled by none. Do what he may, he is beyond man's judgment, and when he speaks authoritatively or officially, GOD the HOLY GHOST prevents him from going wrong; he is infallible.

The Papacy, therefore, in the literal meaning of the term, is an "absolute, unlimited monarchy," and is ruled by a monarch whom GOD lifts up above his fellows and puts in the place of HIS SON. He is at once the Vicar of CHRIST and the mouth of the Church; so that when he acts, CHRIST acts, and when he speaks, the Church speaks. His empire is the entire earth, the whole world, as we say. His jurisdiction reaches from pole to pole, and from the rising to the setting sun. All ecclesiastics, be they Cardinals, Archbishops, Bishops or Deacons, are merely his deputies, his agents, receiving mission and jurisdiction from him. Without him, no one of them would have any legal authority to act or speak, or perform any ministerial function. If it were possible, which of course it is not, he would personally exercise his jurisdiction by himself; but as he cannot

be everywhere at the same time, he must needs employ subordinates to do his bidding and act in his name.

If, for instance, any diocese becomes vacant, the Pope alone can fill the vacancy. The method adopted makes this perfectly clear. The local Church does not select the successor, but usually submits three names to the Bishop of Rome, as suggestions of persons whom they would welcome as a Bishop in the place of the one deceased. The Pope may, if he so choose, select one of the parties so nominated, or he may pass them over and choose an entirely different person. In any case, the appointment is, as it is claimed, vested in him by divine right, and he accordingly fills the vacancy, and consecrates the new prelate, either directly by his own hand, or by commission through the hands of others deputed by him to perform the consecration. All priests and minor ecclesiastics receive, in the theory of modern Rome, their mission from the Pope, and only thus by his authority can they, in any part of the earth, exercise their respective ministries. Everything in the Church of Rome, be it what it may, Bishop, Priest, Deacon, Sacrament, confession, absolution, penance, depends upon the Pope. Imagine in civil affairs that there was but one monarch who ruled the entire earth, including the islands of the sea, without intervention of any legislature of any kind, except he chose to convene an assembly to record his will, and carry out his plans, and you have before you a picture of the papacy as it exists to-day.

This civil monarch, call him what you please, must necessarily have viceroys or lieutenants or deputies to represent him in the different countries, but the power and administration in every case would be as much his, as if he

were present in person. In the case of the supposed civil ruler, however, his administration might be interrupted and his authority overthrown, or at least curtailed, by revolution, and a new government distributed among several; or many monarchs might succeed; but in the case of the polity of Modern Rome, this is impossible, since it is claimed that the Pope is what he is, the sole and absolute ruler of the whole earth, by divine appointment, and holds and exercises this supreme and unlimited control as the successor of S. Peter, who was in his day what the present Pope is in our day.

Consequently Modern Romanism is responsible for claiming that this system which we have endeavored to sketch, is of GOD and is clearly revealed by Him in Holy Scripture, and was carried out in all its essential principles from the very first; so that if we compare the Romanism of to-day with the Church polity as exhibited in Holy Scripture, or in the time of S. Ignatius, or S. Polycarp, or S. Cyprian, or S. Augustine, or S. Chrysostom, or in any subsequent age, it will correspond precisely and accurately, so that it will be seen to be as it must necessarily be, if it is GOD's plan, mapped out by Himself, the same from the very first and in all the ages all along.

We will now make the comparison and bring Modern Romanism face to face with Church polity as presented by Scripture, and as far as space will permit, in the first thousand years of Christianity.

CHAPTER II.

THE CHURCH OF THE GOSPEL.

IN our last chapter we answered the question, What is Modern Romanism, in so far as to sketch its polity. We saw that it is an absolute monarchy, with the Pope at its head. To recapitulate: The Pope is, as Modern Romanism holds, an *order* by himself. He is *sui generis*, there is no one like him as to power and office. He is above all. He rules all, and can be controlled by no one. The collective Episcopate is completely the creature of his will. It can have no mind or opinion of its own. It has been sunk from an independent order in the Church of GOD, to be a mere grade of the Priesthood. Moreover, it is a local polity, having its home in one city, which gives its name as a title to the Church. Modern Romanism calls itself, the Holy *Roman* Church; and so it disposes, itself, of its claim to Catholicity. That which is local in the centre and sweep of its jurisdiction on the earth, cannot be in the true sense of the term, Universal or Catholic.

Keeping this fundamental idea of the polity of Modern Rome clearly in mind, let us test its truth as established by GOD, by comparing it with the Church as presented to us in the pages of Revelation, as an existing reality on the earth in the days of the Apostles and their associates; and

subsequently when we leave the pages of Revelation, as existing in the first thousand years of the Christian era.

Before we institute the comparison suggested, let us briefly inquire as to at least one of the great purposes which GOD designed to accomplish, in giving us the Holy Scriptures. We are at present, of course, concerned simply with the New Testament. The subject matter of the New Testament falls under three heads: Historical, directly or indirectly; Dogmatic, and Prophetical. The History is, of course, Divine in its origin and execution, and so, free from human imperfection. The Dogma is absolutely true. The Prophecy is sure and certain. One grand purpose which GOD had in view, in giving us these writings was to furnish us a chart of fundamental principles, rooted in CHRIST Himself, Whose life the four Evangelists sketch; exemplified and practically carried out under the direction of CHRIST'S own chosen master-builders, the inspired Apostles, during the first seventy years of the history of the Church Militant here on earth, and fulfilled in absolute perfection in the Church Triumphant, as seen by S. John the Divine in the visions of the Apocalypse.

We thus have in the New Testament a statement by CHRIST Himself of the essential principles which were to characterize His Kingdom on earth, the Christian Church when it was established, as it was shortly to be, by the power and operation of the HOLY GHOST. We have those principles practically acted upon and applied by the Apostles in carrying out their Master's will in administering His Church, when it became an existing reality on and after the day of Pentecost; and we see the Divine Head of

the Church recognizing these principles, and making them the rule of His government and administration of the Church Triumphant in Heaven. The Gospels show us what the principles of the coming Kingdom were to be. The Acts of the Holy Apostles directly, and their Epistles incidentally, show us that those same principles were applied and carried out, practically, in the first years of the life of the Church on earth, and the Revelation of S. John shows us in prophecy that the same principles will be observed in the government and administration of the Church throughout the ages of eternity. With this view as to one of the great purposes of the New Testament Scriptures, let us bring the polity of the Holy Roman Church as now held and taught "of faith," face to face with the Gospels, the Acts, the Epistles and the Revelation of S. John, and see whether it can bear the test of the comparison.

In the Gospels, our LORD speaks of His Kingdom as a thing about to be. He declares that His Kingdom is near at hand, that He *will* establish it, that His Apostles *shall* sit upon thrones, and *shall* eat and drink in His Kingdom. During His earthly ministry, He called to Himself from their various occupations, twelve men, whom he kept with Him from the day of His Baptism until His Ascension into Heaven. These He instructed by precept and example. To them He gave commission to do, in the future, certain things, and exercise certain offices. He trained them for their future vocation as only God the SON could, and prepared them to be witnesses of the supreme event in His Incarnation, namely, *His Resurrection from the Dead*. On His Resurrection from the dead He staked His charac-

ter as the Prophet, Priest and King, the only Begotten of the FATHER, the Messiah, the SAVIOUR of mankind. In due course of time He was put to death, and the third day He rose again, according to the Scriptures. And during forty days He remained on earth in order to give the Apostles and others, many infallible proofs of His Resurrection.

At the expiration of those great forty days, during which the LORD of life, in His supernatural human nature (for now His humanity has passed through the grave and gate of death), remained on earth, He gathered round Him His disciples, and gave them the plenary charter of mission and jurisdiction to act in His stead, pledging Himself to be with them until the end of the world. This commission thus given as the last act of our LORD while visibly present on the earth, is the summing up and gathering together of all the points in the separate directions and commands which He had given them from time to time during His ministry, and subsequently to His Resurrection, when He was speaking to them, as related in the Acts, "of the things pertaining to the Kingdom of GOD." This plenary commission is expressed in the following words, which will be found in the twenty-eighth chapter of S. Matthew, nineteenth and twentieth verses: "Go ye, therefore, and teach all nations, baptizing them in the name of the FATHER and of the SON and of the HOLY GHOST; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."

This commission was addressed to the eleven Apostles and not to one, and consequently here is a discrepancy

which is absolutely fatal to the theory of Church government as presented in the polity of Modern Rome. To satisfy the conditions of that system it would have been necessary for our LORD to speak primarily and solely to S. Peter, and bid him dispense at his will and pleasure such mission and jurisdiction as he might be pleased to impart, not to his fellow Apostles, but, to his inferiors, in order and degree beneath, and entirely subordinate to, himself.

In the Gospel narrative our LORD is presented to us as the one fountain of power and grace on earth. "All power is given unto Me," saith He, "in heaven and in earth. Go ye therefore," etc. And He wills that that power and grace shall flow forth originally in eleven separate channels, to be diffused in due time through those streams, prolonged and subdivided and multiplied in inferior ministries throughout the entire earth, and to the end of time, so that in every case, be it when or where it may, one may trace the minutest rivulet of power and grace in any human heart and life, back to the larger stream, and back to some one of the Apostolic channels, and thence to the original fountain source, our Risen LORD, standing on the Mount of Ascension, exercising His sovereignty, just before He went up on high to seat Himself by absolute right upon the throne of GOD.

What we mean to assert is this: That the grace of Holy Orders was given and distributed by CHRIST to the eleven Apostles, and was not given by CHRIST to S. Peter, and by S. Peter distributed to the ten Apostles; and until this can be shown to have been the case, Modern Romanism in its polity, is utterly and absolutely out of joint with our Blessed LORD'S original charter of the Ministry, as given on the Mount of Ascension.

CHAPTER III.

THE MISSION TO ALL THE APOSTLES ALIKE.

WE have now brought Modern Romanism—an absolute monarchy, with the Pope in the place of CHRIST, claiming to inherit this position from S. Peter—face to face with the risen LORD giving His final and plenary commission to His Apostles, probably within the very hour when He ascended into Heaven; and we have seen that the modern counterfeit and the original draught not only do not agree, but are hopelessly irreconcilable with each other. S. Peter does not occupy the place which is now held by the Bishop of Rome, he is not put before his brother Apostles, he is not above them, he is not nearer to his Divine Master, he is not addressed separately, and set over the rest, and directed to make known as his will and pleasure what *he has himself first received*, and to give mission and jurisdiction to them in such time and manner as he may see fit. On the contrary the Sovereign Head of the Church addresses all alike and says, "GO YE therefore, * * and lo! I am with YOU"—not *thee* in the singular, but YOU in the plural—"even unto the end of the world." If S. Peter had been assigned by our LORD the place which the Pope claims to-day by divine right as his successor, he would have been withdrawn from his fellow Apostles to the top of the mountain, and alone with the SAVIOUR, while they would have been far removed, beneath, out of hearing

if not out of sight, and the Master's words would not have been, "Go ye, teach ye, baptize ye, and lo! I am with you all," but as He embraced S. Peter and made him by that embrace as nearly as outward act can, one with Himself, the words would have been, "Go thou, baptize thou, and lo! I am with thee, even unto the end of the world."

The record given by S. Matthew is the charter of the Church of Christ; it embodies the fundamental principles of its government as formulated and proclaimed by the Lord Himself.

Modern Romanism has substituted another charter for this; it has revolutionized the original and divinely constituted government, and in place of the Apostles bearing rule as the vicars of the one great Shepherd and Bishop of our souls, it presents the Pope as the *one vicar* of Christ, as the head of the Church, as inheriting personally all the promises which are given in Holy Scripture to the Church in its organic capacity, so that he lays hold of our Saviour's words, pledging himself that the gates of hell shall not prevail against his Church, and claims for himself, and asserts in consequence, that he is, in the sphere of faith and morals, "*infallible*," that is, that the gates of hell can never prevail against him.

No theory of development will explain the change which has taken place from the Apostolic, primitive and Catholic polity of the Church, resting upon the divine charter given by her great Head just before He seated Himself, in our nature, as invested with all power in Heaven and in earth, on the throne of God—no theory of development, we say, will explain the change from the original govern-

ment instituted by CHRIST in person, to the Papacy as it now exists. Revolution, usurpation, substitution, come between—not development. The change is not such as comes from growth when the child becomes a man, but such as happens when Cæsar strangles the republic and reigns supreme. The Pope, alleging that he occupies S. Peter's place, and exercises S. Peter's prerogatives, has put his foot upon the neck of the Episcopate of his own communion, and bent it to his will, so that it has lost its independence, and to Roman theology, has ceased to be an order of the sacred ministry, and survives simply as a grade of the Priesthood.

This did not S. Peter. He was, it is true, generally first in action and in administration, but the New Testament and primitive tradition never represent him as superseding them, ruling them, acting without reference to them, as independent of them, much less in opposition to them, except when his old habit returned and he was guilty of dissimulation, and was deservedly rebuked with sharpness for his fault.

The Apostles, of whom S. Peter was one, exercise under CHRIST supreme authority. They send S. Peter and S. John on an errand. They receive a report from S. Peter of his labors, and of his reasons for doing as he did. They sit in a joint assembly and S. Peter with them, under the presidency, or chairmanship, of S. James, and the resolve of the council is proclaimed and published, not in the name of S. Peter, nor by S. Peter, but as the determination of the Apostolic body acting under the guidance of the HOLY GHOST. A younger Apostle, as one born out of due time, enters the ministry by the direct call of the

Ascended JESUS, speaking from Heaven, and he, as taking office when the Church has been, so to speak, for some time in working order, must illustrate in the most emphatic way by his relation to S. Peter, whether it was GOD'S will that S. Peter should be the head of the Church, the absolute ruler of the Body of CHRIST on earth. So far from this, while the Book of the Acts and the Epistles of S. Paul and S. Peter remain, and are allowed to be a part of the inspired Scriptures, it will be impossible, utterly impossible, to make good for S. Peter the claim that he held a place of supremacy over the Apostles. Nay, S. Paul's life and labors, as related by the divine penmen, form, as we shall hereafter see, a refutation which amounts to a demonstration adverse to the Petrine prerogatives, as asserted by modern Roman theologians.

The supremacy and infallibility of the Pope, as articles of the creed required to be believed by all members of the Holy Roman Church at the present day, and the polity which they represent, can be readily accounted for as one reads ecclesiastical history, but not on the theory of development. They are the product of circumstances, overruled, doubtless, by GOD'S hand, but arising, combining, progressing, receding, changing, as we say, in the course of human affairs, and bringing about results which are sufficiently explained by the agency of man. The polity of the Church of Rome—as it presents itself to the world to-day; the perfection, almost, of organization, under the dominion of one man who claims to be more than man, in the place of GOD, representing GOD on a vastly loftier plane than any other creature does or can, receiving directly alone of the sons of men sacramental

grace for the human family, and dispensing it at his will to his subordinates throughout the entire earth—this wonderful phenomenon is no more the development of Church growth advancing under the operation of spiritual laws, directly stated or implied in Holy Scripture, than the monster painted by Horace in his Art of Poetry is or could be the product of nature. GOD created His Church, He framed its constitution, He appointed its officers, He instituted its Sacraments, He, in a very special and exceptional way, attested by miracles, superintended its birth and organization; and then, when it had gone abroad from its home throughout the world and made itself a local habitation in every region and under all conditions of human society and life, He closed the book of records which He moved men to make, and guarded them from error in making, up to this time, and left it as His testimony, certified with His own hand and sealed with His own signet, as to the polity of His Church, not only in theory but in fact, not in one place and for a single year, but in every place and for at least two generations. This testimony is ample as to the character and fundamental principles of the government which He arranged for His Church, and under which He willed her to live and grow to the end of time; and this testimony, given by Almighty GOD Himself, forever excludes the absolute unlimited monarchy of the Papacy from being His creation, or existing in accordance with His will. They cannot both be true. Accept the polity of Rome, as now held and practiced, as the divinely appointed form of Church government, and you must, on logical principles, dismiss a considerable portion of the New Testament as untrustworthy.

On the other hand, if you receive the Gospels and Acts and Epistles as the word of GOD, you cannot possibly, while reason maintains her sway, submit to the claims of the Bishop of Rome as now maintained.

It must be remembered that the principles of Church government stated by our LORD in His parting communication to His Apostles, do not stand alone in the Gospels as an exceptional declaration on our LORD's part. On the contrary, all that goes before in His training and education of those whom He called and chose to be with Him, leads up to this His plenary and final commission and charter. The alleged exceptions on which Rome rests her case in Holy Scripture we will consider hereafter, and it will be seen, we think, that they make against, not for her. Let us bear in mind that we are in quest, not so much of decisive statements, clear, positive utterances and crucial acts, as of conduct and words and treatment which will have a bearing, a drift and purpose which can be clearly seen, and which must make for the one side or the other. To read Holy Scripture in this way will be found to be exceedingly interesting and profitable, and if we can happily succeed in illustrating the general principle by its application to the particular point, of seeking to discover whether the intercourse of our Blessed LORD with His Apostles during His earthly ministry, as an educational process, favored the Roman claims of Petrine supremacy or the Catholic teaching of Apostolic equality, we shall be accomplishing a double object—helping the cause of truth, and furnishing a valuable hint to Bible students to answer correctly the inquiry, How shall I read the Holy Scriptures profitably?

CHAPTER IV.

PAPAL INFALLIBILITY.

WHEN Cato sought to arouse the Roman people to a sense of their danger from their rival, Carthage, he concluded every speech which he delivered in the senate, with the words, "Carthago delenda est." It made no difference how irrelevant the closing sentence was to the subject matter which had gone before, the unvarying statement fell from his lips, and the more incongruous it seemed, the more thrilling and lasting was the effect which it produced. Gradually the sharp, ringing assertion, sometimes so strangely and always so emphatically uttered, made its way from the senate chamber to the streets and homes of Rome; it struck a responsive chord in the national heart, and boys and girls, as well as men and women, could be heard shouting and singing, "Carthago delenda est." At length the orator's purpose was accomplished; the sentiment became an enthusiastic passion, and the Roman legions made the will of their countrymen a dread reality, when Carthage was overthrown.

Cato's example and his brilliant success, are our excuse for repeating so frequently the root error of Modern Romanism. We must open the eyes of our people to this one great evil which poisons the whole system, and sinks, by comparison, all other errors and corruptions into insignificance. This is the giant heresy which defends and

shelters all others; it is the Goliath which goes forth before the hosts and confronts you at every turn. Let the question be one of metaphysics in the discussion of the doctrine of Transubstantiation; you will soon find yourself in the presence of the claim, that the Pope is the vicar of CHRIST and the mouthpiece of the Church, and he, in the person of Innocent III., enjoined the teaching, as he had the right to do, as of divine authority and binding on the conscience, and hence it must be received—under the penalty, if rejected, of damnation.

Let the inquiry be as to the validity of English Orders, and we make good our claim by clear, unimpeachable proofs as to the sufficiency of the ordinal and the competency of the consecrators to confer Orders; all objections are swept away by the overwhelming testimony of history, but we are brought at last, as we anticipated, to the issue of the Papal Supremacy. The Pope's authority, it is alleged, was not asked nor given, and consequently English Orders lack the essentials which could alone make them represent CHRIST and His Church. Or, we venture to dispute the teaching of Rome on the subjects of the Immaculate Conception of the Blessed Virgin Mary, and the Infallibility of the Pope. We show conclusively that the two lines of teaching represented by these recently imposed articles of faith in the Roman Communion, cannot be drawn inferentially, by the most ingenious handling, from Holy Scripture or any ancient Christian writer; but Goliath steps to the front, and we are told that it needs not Holy Scripture or Patristic testimony to establish these alleged truths; they rest upon the authority of S. Peter, speaking through his successor, Pius IX.

Be the question what it may between Modern Romanism and the Catholic Church, and the drift of battle soon draws you into the presence of the monstrous claim that S. Peter was set over the rest of the Apostles, as their superior and absolute ruler, by the Divine LORD Himself, and that S. Peter was secured, by the gift of the HOLY GHOST, from falling into error in the sphere of faith and morals, and that these, his special and peculiar prerogatives and privileges, are inherited and exercised by his successors, the Popes of Rome. There is no use in skirmishing with side issues and subordinate questions; it is only a waste of time and a loss of material in resources and labor. Let us close with the great central claim that the Bishop of Rome is an absolute monarch, unlimited from beneath, that he is the head of the Church and in the place of CHRIST by divine appointment, and that what he is now, his predecessors have been all along from the first, since they derive from S. Peter, whom our LORD made supreme ruler of His Church, and placed in the city of Rome as the seat of his authority, and the center whence he should exercise jurisdiction over the whole world.

This we deny, and the issue is made up; but our antagonists are unwilling to go into Scripture and antiquity on the question of *supremacy* alone. They cleverly associate *primacy* with it, and shift and interchange the terms or their equivalent expressions, until the reader or hearer is confused, and they seem to prove, what they have not adduced one particle of evidence to establish. This is the line of the Roman Catholic controversialist always; he lays down one proposition and he proves another. He

makes the unwary believe that he has established his point, while he has done nothing of the kind. By rare legerdemain, he substitutes statements which, to uncritical ears, sound alike, and by frequent interchange he bewilders the mind until he seems to make good, by abundant evidence, all that he originally claimed. This conspicuously is the case with the question, and the only question which we propose to discuss—the claim of the Bishop of Rome to be, by divine right, the absolute ruler, in the place of CHRIST, of His Church on earth. This claim is expressed by the word "*Supremacy*," and it involves what Rome now imposes as "*de fide*," infallibility; and this doctrine of infallibility closes effectually and forever the door, which some clever sophists would gladly persuade us is still open, as touching any real freedom of the Episcopate. There can be none, and there is none, where and when their head, who is not only over them in the LORD, but of a different order from them, speaks under the guidance and protection specially vouchsafed of the HOLY GHOST. Our contention is not about the *primacy* of S. Peter among his fellows. Wherever and whenever a number of persons act together towards any object or for any purpose, there must be a *first* among them to give unity to their action and harmony to their speech. S. Peter seems to have occupied this first place among the Apostles, just as the Archbishop of Canterbury is first among the Bishops of England, and our Presiding Bishop is first among the Prelates of the United States, exercising an administrative headship for the sake of order and utility. Such was S. Peter among his equals—their recognized leader, acting for them and speaking for them, though all the while one

of them, and in no sense greater than they in office and spiritual gifts. *This is primacy*, but this is not what Rome claims for S. Peter. It is transcendentally more than this; it is *supremacy*. She alleges that S. Peter *was not first among his peers*, because he had no peers on earth. He was lifted by his Divine Master above all men, in office and gifts, and was to rule them absolutely in himself and his successors, to the end of the world. This is supremacy.

Here one caution is needed against the craft of the Roman Catholic polemic. His art consists in stating, in mild and general terms, the doctrine of the *supremacy*, and then he brings Scripture and the early Fathers into court to prove the *primacy*. If one examines the quotations adduced by Waterworth, in his "Faith of Catholics," to establish the claims of the Pope, he will see clearly what we mean; or nearer at hand, if he looks into Monsignor Capel's draughts upon Patristic writings, he will find even better illustrations asserting one thing and proving another. It may be urged for Waterworth that when he made his catena of authorities, his Church had not advanced to her present position touching the status of the Pope. The Vatican decrees of 1870 had not then been formulated and issued, binding the false claims of papal supremacy and infallibility as articles of faith upon all believers in the obedience of Rome. Then, when Waterworth was prosecuting and completed his onerous and meritorious labors, Roman Catholic Catechisms, sanctioned by the highest official authority in this country, taught the children of the faithful, that papal infallibility was a Protestant invention and slander. The Catechisms are still issued from the press, but they have been purged of this vicious matter.

Evidently infallibility is not one of the spiritual endowments of the Roman hierarchy in America.

Let it be remembered, then, that primacy and supremacy are two *essentially different* things, that the one cannot be made a substitute for the other ; that the one is true of S. Peter, he was first among his equals ; the other is not, he was not supreme over his fellow Apostles as inferiors. Again, the *primacy* of the See of Rome among the Patriarchates, her equals in the first centuries, is clearly proved by history ; while her present claim to rule the Churches *by divine right*, as their supreme head, is overwhelmingly and incontestably refuted by history. It is just here that the trickery is practiced. Rhetorical statements are made about S. Peter's see, and S. Peter's prerogatives, and S. Peter's privileges, and S. Peter's successors, and the recognition which they received as such in the early Church, and it is assumed that these have been all along what they are claimed to be, and acknowledged to be, by Roman Catholics to-day. The early Fathers then are marshalled in grand array, and their testimony is produced, and their expressions, innocent of any such meaning as now attaches to them, are triumphantly asserted to settle the question, and prove, beyond peradventure, the supremacy of the Pope. But when we come to cross-question these witnesses, to test what they meant by what they did, we discover that their evidence is as strong as anything can be against Modern Romanism.

We must go back and see what our Blessed Lord trained S. Peter to be, while He was with him as his Master on earth, and how He taught S. Peter's fellow-disciples to regard him in his relation to them. We must look

at the Pentecostal Church while the Blessed Spirit fills her with His miraculous presence, and preserves her records for us in the sacred Scriptures, in order to ascertain just what S. Peter claimed for himself, and what his colleagues conceded to him. We must inquire what the early Fathers understood by the See of the Blessed Peter, S. Peter's prerogatives, and similar expressions, and then we shall be in a condition to say, without fear of refutation, to the champion of Modern Rome, "Stand back; your claims are disallowed by our Lord. He never educated S. Peter to be, nor appointed S. Peter to be, the supreme ruler of his brethren. Your claims are disallowed by the Holy Ghost. He never authorized S. Peter to act as head of the Church, exercising absolute jurisdiction over her as supreme. Your claims are disallowed by the early Fathers. They never in practice show that they even dreamed of such a thing as a Bishop of Rome inheriting what S. Peter never possessed, and in the nature of things never could have possessed. They use the expressions, S. Peter's see, S. Peter's prerogatives, S. Peter's privileges, S. Peter's authority, S. Peter's headship, and like phrases, in accordance with Scripture ideas and practice as teaching the primacy of S. Peter, and not the supremacy. Read in the light of modern developments, this patristic language becomes full of new and strange meaning, which those early Fathers would repudiate with unfeigned horror, as did Gregory the Great, were they to rise from the dead. Let us hear S. Gregory as he refuses the title, 'Universal Bishop,' himself, and inveighs against its assumption by another, writing to John the Faster, Patriarch of Constantinople, in 595. He says :

'Truly, Peter, the chief Apostle, a member of the Holy and Universal Church, Paul, Andrew, John, what are they save heads of single flocks, and yet all members under one Head? * * The Saints before the Law, the Saints under the Law, the Saints under grace—all these make up the body of the LORD, and are reckoned among the members of the Church, but not one of them ever wished to be styled 'Universal.'"

CHAPTER V.

WAS S. PETER THE SUPREME HEAD?

THE Church of Rome without the Pope would be like the human being without the head. He is essential to its existence as a living entity ; hence, on the assumption that the maxims of Gregory VII., and the principles formulated in the Bulls of Boniface VIII., and the Vatican decrees of 1870 are true, there never could have been, and there never has been a moment since the day of the Church's nativity when she did not possess a head on earth, above all, ruling all, and subject to none. The headship of S. Peter must have been as complete and fully exercised as it has been by any of his alleged successors to whom it has been handed down. We cannot conceive of a *primacy*, a condition of the *first among equals*, becoming, *by divine right*, a *lordship over all*, a *supremacy*, unless it be by a special revelation from GOD, duly attested, making known His will in this particular, and settling the question of S. Peter's jurisdiction and that of his successors in office forever. Consequently, if we do not find the *supremacy*, observe we do not say the *primacy*, of S. Peter anticipated by our LORD's training of His Apostles, as sketched in the Gospels and exercised in the government of the Church from the beginning, as disclosed in the history of the Acts of the Holy Apostles, and their Epistles, and the Revelation of S. John, covering a period of

more than half a century at least from the day of Pentecost, then we may fairly demand, where is the warrant for any alleged successor of S. Peter claiming and exercising powers and prerogatives which, so far as we learn from Holy Scripture, the great Apostle never possessed, much less used? We have the right to demand this, and it is our bounden duty to insist upon this one point, waiving all other considerations and questions until our challenge is met and amply satisfied.

It is the craft, the clever policy, of the advocate of Rome, to seek to divert the attention, to raise other issues, to juggle with the words *primacy* and *supremacy*, to use corrupt and false quotations from the Fathers, to try in any and every way to obscure the fundamental, root question, to hide it, if possible, from view, and to strut over the field in apparent triumph, with a pompous display of learning, and an imposing array of authorities upon questions which may be true or not, but which have not been in dispute. We must keep him to the point; we must ring out our sharp note of warning, "Carthago delenda est." "Carthago" is the city at which we aim our assault. It will not do to substitute another city. We have set our face like a flint; we are not to be turned from our purpose. Destroy Carthage, and we care little or nothing for the rest; all else will take care of itself. Prove that the Bishop of Rome is *by divine right the Head of the Church on earth*, and you have established all that is worth contending about; fail to prove this, and Rome has nothing left in false and corrupt doctrine and practice which will not crumble away and disappear. Destroy Carthage, and her fleets, and colonies, and resources in

men and money will lose their evil associations, and no longer trouble the nations with their presence. They may remain in whole, or in part, but their power for working mischief will be forever gone, and in new combinations they may become wholesome elements of health and strength to the world at large. So with the dogma of Papal Supremacy. It is *the Carthage* in the doctrinal and practical system of Modern Romanism. Prove that to be unsupported by Scripture and early Ecclesiastial History, or in a word destroy it, and the errors and corruptions, which like parasites have grown from it and been fed by it, will perish, and the countless evil forces which issue from it and are abroad in western Christendom as a mighty power, will lose their vitality, and be paralyzed and die. "Carthago delenda est." Slay Goliath, and the Philistines will turn and flee.

We address ourselves to the point, did our Blessed LORD during His earthly ministry educate His Apostles to submit to one of their number as *their absolute lord and master* when He was gone up on high; or did He train them to rule and administer the Church, of which He made them overseers, as *brethren*, *equals under Him*, the Supreme Ruler and King? Surely the two systems imply a different course of preparation, and one or the other must appear in the four inspired narratives, which relate with more or less of fullness, our SAVIOUR'S intercourse with the twelve, prior to His Ascension. All with one voice allow that CHRIST employed the period of His earthly ministry in training those whom He had chosen to be with Him from His Baptism until the day in which He was taken up from them into Heaven, for the offices which they were to

fill and the duties which they were to discharge in His Church in the future. If this be so, and it would seem to be most unreasonable to deny it, then most of all—if one of the twelve in after years, when JESUS had left them in bodily presence, was to take His place and be supreme over them in command—we would more than expect, we would be confident that we should trace all through the Gospels, lines of teaching and training leading up to this result, so that when the time of CHRIST'S departure arrived, and the HOLY GHOST revealed to them that the new order of things had actually replaced the old, that the Kingdom of GOD and of His SON was indeed come, then that one so trained and prepared would at once take his rightful place, and assume control of the Church on earth from the hour of its birth. If, on the other hand, no such supremacy was in the intention of our LORD, then we would look for a training of His Apostles by JESUS, which would educate them to work together in co-ordination under Him *as brethren*, and guard them against that ambition which is natural to the naughty heart of man, and which, unless warning were repeatedly and emphatically given, would inevitably obtrude itself, and bring countless evils upon the divine Kingdom which they were appointed to administer.

Which of the two systems of training do we discover as we read the Gospels—the system that suggests an absolute monarchy, governed by a single potentate, or the system which implies co-ordinate authority on the part of all to whom that authority is entrusted, exercised in mutual dependence upon the great Head of the Church in Heaven? The answer is, immediate and emphatic, the latter. Our

LORD is careful to treat His Apostles as officially on a level. It is true there were personal preferences on his part; there were differences of position and relation on theirs, but these did not center in the same individual. S. Andrew was the first called; S. John was the best loved; S. Peter, S. James and S. John seem to have been the most advanced in spiritual development, and to have been in consequence the most trusted. The question did rise among them which of them should be the greatest; and then, if ever, had it been in our LORD's mind to have constituted the government of His Church as an absolute unlimited monarchy, He would have made known His will and disclosed His intention of appointing S. Peter supreme over all, and lodging in his hands absolute control, unlimited from beneath, over his fellow-disciples and all estates of His Church. So far from His doing this, He rebuked with severity their evil temper, and made His teaching more emphatic by embodying it in an object lesson. He took a little child, and made it a perpetual illustration and memorial of the spirit of humility and meekness which He would have them cultivate in their intercourse with each other. When He sends out the twelve on their *first* mission, it is by *two and two, not one before the rest and over the rest as His special deputy*, and when they return they give in their account to Him jointly as a body, acting in co-ordination on the same level, and not in subjection to a leader commissioned to govern them and speak for them. *At last*, as *at first*, when he gives them their *final orders*, as He is about to ascend and seat Himself as the Captain of our salvation on the throne of GOD in Heaven, He treats them as He did at first. He makes

no distinction between them. He does not appoint one of them His viceroy over the rest. He addresses them as on a level. Unless there was a sealed and secret commission of which the Gospels know nothing and the early Church had never heard, then S. Peter was left equal to his fellow Apostles in the government of the divine society, and no claim can be made out for his official superiority from the Word of God. The entire course of treatment which the Apostles received at the hands of their Master as a preparation for their future work, is inconsistent throughout, from the record of their call to His parting behest, with any official inequality among them. Let the Gospels be read with reference to this point, and a very strong argument will emerge from the inspired story, and grow stronger as the narrative draws towards the conclusion, against the supposition that S. Peter, or any one of the Apostles, is to be the official superior of his fellows.

If in time to come, when the Church which our Lord in the Gospels speaks of as an institution about to be, comes into being, we find that it is governed by S. Peter as the supreme ruler, then Christ not only gives no hint that such would be the case, but He makes special provision against such a state of things being allowed to exist, by forewarning His Disciples against it, and forbidding it, and denouncing it as evil in principle. The whole drift of the Gospels, as unfolding our Lord's training of His Apostles, is uniformly in favor of official equality, and against supremacy, and this drift is made up, as the current of a stream is composed of innumerable drops of water all flowing in one direction, of words and deeds and suggestions and associations and inferences almost with-

out number, all leading up to one conclusion. Our LORD's words and deeds on many occasions, and His forbearing to speak and act on as many and more occasions, what He said and did, and what He did not say and do, harmonize and are perfectly consistent on the supposition that He was educating His Apostles to be equals under Him in the government and administration of His Church, which He would bring into existence on the day of Pentecost.

In oppositon to this statement that the current of the Gospel narrative flows smoothly and steadily in one direction against Petrine claims, two passages are adduced by Roman Catholic theologians, on which, so far as Scripture is concerned, they are accustomed to rest their whole case. The first occurs in the Gospel according to S. Matthew, and is our LORD's address to S. Peter after he had made his famous confession of faith: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." (S. Matt., xvi., 18.) The second is recorded in the Gospel according to S. John, and is CHRIST'S thrice repeated word to S. Peter: "Feed My lambs; Feed My sheep; Feed My sheep." (S. John, xxi., 15 et seq.) These alleged exceptions to our LORD'S uniform treatment of His Disciples as officially equals, we will consider later, and will close the present chapter with drawing attention to the very remarkable promise made by our LORD to the twelve at the suggestion of *S. Peter* (S. Matt., xix., 28; S. Luke, xxii., 28–30.) Let the application of these words be what it may as interpreted by different commentators, their significance as bearing upon the point which we are discussing would seem to be decisive. JESUS is speaking of His Kingdom, the Church, and it is of little

consequence whether He refers to the Christian dispensation prior to the final judgment, or to the Church in her triumphant condition in Heaven. In either case we can satisfactorily explain the divine promise or prophecy only on the theory that the Apostles were *officially on an equality*. Allow that S. Peter is the prince of the Apostles, the *supreme vicar* of CHRIST, ruling his fellows as *an absolute monarch does his ministers*, and the statement of CHRIST seems inexplicable. The facts and words as recorded by S. Matthew are these: "Then answered Peter and said unto Him, Behold we have forsaken all and followed Thee, what shall we have therefore? And JESUS said unto them, Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Observe, there is no distinction in the thrones; their number alone is mentioned; they are twelve, and they are on equality unless it can be shown from some other passage of Scripture that S. Peter's throne is above the rest. This is not the condition of the Roman Catholic hierarchy; the Pope's throne is above all others. What a comment upon our LORD's revelation of the future official dignity of His Apostles on their twelve thrones, under Him in His Kingdom, as presented in these wondrous words, do the proceedings of the Council of Florence exhibit! In that Council, as indeed must be the case in every Roman Catholic Council, the Pope, Eugenius IV., sat above all, and the contention for a long time was whether the Eastern Patriarchs should be compelled to submit to the humiliation of kissing the Pope's toe. "Ye shall sit on twelve thrones," says our LORD in answer to *S. Peter's*

question, making no distinction between his and the other eleven. "Thou shalt sit," says Modern Rome to S. Peter's alleged successor, "on a throne high exalted above all, and all Patriarchs, as well as Cardinals, Metropolitans, Archbishops and Bishops, shall prostrate themselves at thy footstool and sit on benches at thy feet." Observe once more, the jurisdiction appointed by our LORD'S commission *is the same*, "judging the twelve tribes of Israel." Each Apostle has his tribe by the *direct appointment* of CHRIST. Not so, says Modern Rome; S. Peter and his successors have the jurisdiction over *all* the tribes, and they appoint their deputies to rule under them at their pleasure. The Gospels, in order to sustain Roman Catholicism, must be reconstructed and re-written.

CHAPTER VI.

ROME VS. THE BIBLE.

ONE may always suspect that his theology is one-sided, if he rests exclusively upon a few passages of Scripture, and ignores the rest. The application of this test will always be unwelcome to the heretic and schismatic. The fundamental verities of Christianity are proved not by *isolated texts*, but by the *entire Bible*. The polity of the Church of GOD is not revealed by four or five passages of the New Testament, while all the rest of the volume is either silent upon the subject, or else in apparent conflict with it; on the contrary, it is clearly set forth in anticipation in the Gospels, and in fulfillment as in actual operation, in the Acts and the Epistles. The whole drift of Revelation establishes the articles of the faith once for all delivered to the Saints; and the Law and the Prophets lead up to the Government of the Church as constituted by CHRIST, and organized and administered by the Apostles under the guidance of the HOLY SPIRIT.

What is to be thought of a theological system which entrenches itself, not in the analogy of the Word of GOD, but in a few chapters of a single Epistle of S. Paul? Such a system is Calvinism. Are there not grounds for alarm in reference to the soundness of one's religious teaching, when he is forced to depreciate much of the Bible, and

actually stigmatize a book of the Sacred Canon as "an Epistle of straw?" Such did Martin Luther. Is there not good ground for distrust, before we advance one step further, when we find the champions of the Polity of Modern Rome, always quoting four or five texts, and leaving the rest of Holy Scripture entirely out of account? Does she not thereby raise the suspicion that she is to be classed in this respect with Calvinism and Lutheranism, and other heresies and schisms, which pervert and corrupt the truth, and rend the Body of CHRIST? It is even so, and examination will show that the doubt suggested is confirmed by the facts.

As regards her present position in Polity and corruptions of the faith, Rome is identified with heresy and schism. Her attitude and line of defence are essentially the same. What saves her from immediate disintegration under the operation of the sect spirit, is her admirable organization, and the fact that her errors are *positive* errors, *additions* to the body of the truth, not *negative* errors, *subtractions* from the unity of the faith. The effect is very different in the two cases. The analogy of the faith still preserved, in the profession of *all the articles of the creed*, upholds the fabric, even though heavy burdens of error be added and heaped upon the system of belief. Even here, however, the poison of heresy must ultimately do its deadly work, though the fatal effects are much longer delayed, and more slow in their operation. On the other hand, negative errors at once impair the integrity of the faith, derange the body of truth, and lead inevitably with greater celerity than might have been anticipated, to the entire abandonment of the verities of Revelation.

We find Modern Rome, then, when she undertakes to prove from Holy Scripture her root error as to the polity or government of the Church—that is, namely, an absolute monarchy with all power lodged in one officer, supreme over all, the successor of S. Peter, the Pope—we find her in the company of heretics and schismatics, and that at a thousand points she joins hands with them, and notably in this: that she, with them, is reduced to the necessity of seeking to sustain her false teaching and practice by the aid of a few isolated passages of GOD'S Word. The Romanist, the Calvinist, the Lutheran and other sectarians, alike come forward with their pet texts, and fondle them, and caress them, and exhibit them, as though the rest of the Bible were not worth consideration. The poor Romanist in this respect is worse off than his brethren in heresy. He has fewer texts, and is, in consequence, forced to ring the changes oftener and read, if possible, more into them.

He does his part admirably well. He makes his Scripture proofs familiar by oft repetition, and conspicuous by extraordinary display. We cannot turn over the pages of any Roman controversialist without meeting again and again, until the iteration grows positively tedious, the same four or five texts, and the amount which they are made to teach, taxes calm, dispassionate reason beyond its powers. The favorite passage of the well-known four or five, surrounds in immense letters the dome of S. Peter's in Rome, as though the Pope would thereby proclaim to all the world, "this is the ground of my privileges and powers, and the charter of my government. On this I rest my case with the nations, and demand as of divine

right, their obedience and homage." The text of Scripture thus put forward by Rome in her own city and in her own Cathedral, as her palmary proof from Revelation of her right to absolute and universal dominion, and her freedom in the realm of faith and morals from the possibility of error, occurs in the sixteenth chapter of S. Matthew's Gospel, from the 17th to the 19th verses inclusive.

Here we have the alleged Scripture corner-stone on which the whole fabric of Modern Romanism is supposed to rest; and consequently it is worth while to devote ourselves exclusively to its consideration in our next chapter.

CHAPTER VII.

"UPON THIS ROCK."

"AND JESUS answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven. And I say unto thee that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." S. Matt. xvi, 17-19.

It would be enough for our purpose to show that these words of our LORD cannot possibly mean what the Roman Catholic says that they mean, and what they must mean if they convey by an instrument of donation the powers and privileges claimed and exercised by the present Pope as the successor and inheritor of S. Peter; but we will go further, and without wishing to dogmatize, suggest the interpretation which seems to us most satisfactory.

In the first place, then, we affirm, that these words of our LORD, "Thou art Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it," cannot mean that the gift, be it what it may, herein bestowed upon S. Peter, was intended for any other person or persons besides himself, then living, or that it was an

endowment which he was empowered to transmit as a bequest to another when he died, who in turn would hand it to another, and so on in succession to the end of the world. Grant what the Romanists assert, that our LORD means that S. Peter himself is the rock on which He would build His Church, and beyond this interpretation it is impossible to go in the direction which the advocates of Petrine claims and privileges desire, and it becomes at once self-evident that the gift must be limited to himself; it is incapable of transmission. The rock on which the spiritual building rests as a foundation cannot reach up to the top. Such a supposition when drawn out into words seems absurd, yet this must be the hypothesis, if the exegesis of the Roman theologians be true. They insist that in the Syriac language there is no such difference as exists in the Greek between *Petros* and *Petra*, and in consequence that our LORD's words in the ears of those who heard them (they assume that He spoke in Syriac) sounded as follows: "And I say unto thee that thou art a *rock*, and upon this *rock* I will build My Church, and the gates of hell shall not prevail against it." "Such," says Cardinal Wiseman, "is the first prerogative bestowed upon Peter; he is declared to be the rock whereon the impregnable Church is to be founded." (Lectures on Catholic Church, VIII, p. 266.)

Now we say, if this be true, then this prerogative cannot be communicated to another. The foundation is once for all laid, and the material placed thereupon cannot be said to be in any sense the foundation, nor does it discharge in any sense the office of the foundation. If S. Peter be the rock on which the Church is built, and every pope in suc-

cession inherits this wonderful honor and privilege, and rests upon the Prince of the Apostles, as layer after layer succeeds in the material stratified rocks, then must the Church be foundation and nothing more. The rock bed reaches from the bottom to the top, and the rest of our LORD'S promise becomes meaningless, unless He designed to convey the idea that His Church was to be, not a structure of diversified material built on a rock, but of the same material throughout, solid rock. This certainly cannot be His meaning, and hence we say, accepting the Roman Catholic exposition of the passage, it cannot possibly teach that this prerogative of the Apostle can be shared in by any other than himself. He is alone in the undivided glory of being under the whole superstructure of the Catholic Church.

But this inevitable conclusion does not at all serve the purpose of the advocate of Modern Rome. Rock, with him, and foundation, must be pliable terms that he can bend and twist as he pleases, and their meaning must be variable, so that he can change it to suit his purpose. At first, rock must be taken in its proper sense, and recognized as the basis on which the Church is to rest, and thus explained, it refers to S. Peter; then as a gift to be transmitted and used for a very different purpose, the rock must become soluble, and as it passes from pope to pope it must change what we may call its accidents, and adapt itself in their hands to the immediate needs of the Church, as age succeeds age.

Now we say that this cannot be the meaning of the words of our LORD. We do not say that He did not mean Peter by the term rock, but we affirm that if He did, then

He gave to S. Peter what was strictly and exclusively *personal*, and is absolutely incapable of transmission; and hence this passage, so emphasized by Rome, does not and cannot afford the slightest support to the alleged prerogatives and privileges of the Pope as being the boasted inheritance of S. Peter.

We come now to inquire what is the meaning of these remarkable words of our LORD. In order to rightly interpret them, as we think, and we feel confident that we are instructed by the consensus of the ancient Fathers, we must take into consideration the circumstances under which they were uttered, and the occasion which drew them forth. Our LORD, in retirement, had asked His Apostles what the current opinions were regarding Himself, His Person and His office. They replied to this question, and then He inquired still further as touching their own individual belief—"But whom do ye say that I, the Son of Man, am?" Then Peter, as so often on other occasions, answered for himself and the rest of the Apostles, "Thou art the CHRIST, the SON of the Living GOD." Then JESUS said unto him, "Thou art Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it."

It will be observed that our LORD did not simply ask the question, "Whom do men say that I am?" He did more. He asked a question and asserted a fact: "Whom do men say that I, *the Son of Man*, am?" Consequently, unless this allegation of fact were disputed or denied in the reply, it must be considered as acknowledged and accepted, so that the answer would imply the statement of fact embodied in the question. S. Peter's response, there-

fore, when fully expressed, stands thus: "I say that Thou, the Son of Man, art the CHRIST, the SON of the Living GOD." And JESUS answered and said, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say unto thee that thou art Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it."

S. Peter's answer, and we know that it was inspired for our LORD says so, is the confession in its fullness of the whole cycle of doctrines which are expressed in the word *Incarnation*. It was the *first* confession of the kind ever made by human lips. It was in effect the recitation of the Creed of Christendom. It was the initial proclamation of the whole truth as it is in JESUS. It was the sublime utterance, aided by the direct help of the Eternal FATHER, of belief in the Person and Offices of the Eternal SON OF GOD. This profession of faith in the Incarnation, this acceptance of the doctrine of the two natures of our LORD —the human in its perfection, as expressed in the phrase, "Son of Man," and the divine in its absolute infinity and glory, as described by the corresponding phrase, "Son of the Living GOD"—this acknowledgment of the Person of CHRIST thus incarnate and anointed with the HOLY SPIRIT, and of His Offices, implied in His being the SON of GOD and the Son of Man and the CHRIST, the Messiah, the LORD'S Anointed, lifted him who made it into a position unique and peculiar. It brought him first, in point of time, in contact with the foundation, and so made him, in order of sequence, the first of those innumerable "lively stones" which should be built upon the rock. His place no one else could take; his honor no one else could share.

Hence we can understand why our Blessed LORD, referring to the name which He gave him many months before, when first He called him, virtually says: "Now my prophesy is fulfilled; thou art Peter, indeed, and on this rock, on which thou hast placed thyself by the confession of a true faith in Me, I will build My Church of like material, aided by the same instrumentality, faith, until the whole is complete." If all Christians are "lively stones," and so S. Peter styles them in his Epistle, then he, as we contemplate him, standing before our LORD in the solitude of Cæsarea Philippi, and confessing truths hitherto unrevealed and unknown, and which are henceforth to be accounted necessary to man's salvation, is pre-eminently the *Petros*, the fragment or piece of the *Petra*, the rock. This conviction grows upon us as we remember that S. Peter's declaration, "Thou, the Son of Man, art the CHRIST, the SON of the Living GOD," was a revelation made to him by the Eternal FATHER, and this more than human confession of faith entitled S. Peter to be called, as he was, *Petros*, a partaker of the divine nature by faith, and so a fragment of the *Petra*, which is CHRIST, Who through His Incarnation can alone impart to men the qualities and character which entitle them to be called "the sons of GOD," "lively stones," hewed and cut and prepared to be laid upon the one foundation, JESUS CHRIST, Who is the Rock.

It may be an open question for those who have superceded the original Scriptures in their communion with the Latin version, the Vulgate, whether in any case they will accept the language in which the HOLY GHOST speaks to man, or have recourse to some translation which suits

their present purpose and helps them, as they think, to establish the truth; but for us the originals are of supreme authority, and hence the distinction which the *Blessed Spirit* makes in reporting the language of our LORD between *Petros*, as applied to Peter, and *Petra*, as applied to the foundation on which the Church was to be built, we believe to be final and conclusive against any attempt to set it aside by versions made by men. We feel confirmed, therefore, in the conviction that this passage means that S. Peter, in consequence of his sublime confession of the substantive verities of Christianity, aided by the direct interposition of the Eternal FATHER, was thereby joined in a very special and pre-eminent way to CHRIST, and drew from His divine Person virtue, as the diseased woman did by faith, which made him a partaker of the nature of the rock, *Petra*, so that he became Peter, *Petros*, a fragment or piece of that rock, and was laid, as all others must be, through faith in the Incarnation, as "lively stones" upon the *one Foundation*, JESUS CHRIST our LORD. All others who believe are Peters, but he was pre-eminently Peter, because he was the *first* to make confession of his faith, and because he was, in doing so, strengthened by the special revelation of GOD the FATHER. This distinction and these privileges are personal and cannot be shared with another, as a legacy transmitted by inheritance. Only one can be first, and S. Peter was that one, and the divine gift of faith in his case was a gracious act of mercy, vouchsafed to him as a personal endowment, not as an investiture of office to be handed down in succession to the end of time. The other alleged prerogatives of S. Peter must be reserved for subsequent chapters.

CHAPTER VIII.

DEVELOPMENT AND THE POWER OF THE KEYS.

WE have already pointed out the distrust with which we ought to regard any religious system, which claims our acceptance as sustained by Scripture, because a few isolated texts can be adduced, which seem to support it. We say *seem to support it*, inasmuch as there is scarcely any heresy or schism, which may not be so adjusted as to secure the apparent harmony of a few passages of the Bible with it, or rather, does not suggest and breathe into portions of GOD'S Word new meanings, of which originally they were in men's minds entirely innocent, and which nobody ever dreamed of attaching to them, until they read them under the shadow of the newly developed system, spell-bound by the power of its influence.

This is the case with all heresy and schism. It is preeminently the case with Modern Romanism. The *heart* of this system, the essence of its life, the very breath of its nostrils, is the Pope, as the successor of S. Peter and the inheritor of his powers and privileges. And yet, when challenged to establish, by the sure warrant of GOD'S Word, this central, fundamental, and all-important claim, it produces at the most, *four or five* detached texts of Scripture, and rests its case on these. Never until the *eighth century* did anyone, so far as we know, see the slightest shade of

the meaning which these texts are now supposed to convey. The ancient Fathers read them and commented upon them, but in no single instance do they interpret them in a way to faintly suggest, much less sustain, the theory of Modern Romanism. We are aware that Roman Catholic theologians adduce the testimony of the Fathers in support of their case, but it will be found on examination that every extract thus produced is either made, if genuine, to bear a sense which the writer did not intend, as, for instance, the *Supremacy of S. Peter*, instead of the *Primacy*, a common trick; or else it is spurious. Moreover, these texts are taken *exclusively from the Gospels*, before the Church of CHRIST had a being, and hence, as conveying power and privileges to be exercised and enjoyed, they are prophetic, look forward to the near future, the years of S. Peter's life after Pentecost, for their fulfillment.

It is unfortunate that not a single passage can be found by the Roman Catholic advocate in the Acts of the Holy Apostles, which cover the first twenty-five years of the Church's history, to show that S. Peter exercised over his brethren the supremacy which it is alleged our LORD gave him. It is equally, if not more, unfortunate for his cause, that he cannot find in S. Paul's Epistle to the Roman Church, where the Romanists tell us S. Peter was sitting and ruling as Bishop when the Apostle wrote his letter, a single particle of evidence that the alleged powers and privileges of S. Peter were even known to, much less acknowledged by, the great Apostle of the Gentiles. And perhaps the climax is reached when we come to the letters of the Prince of the Apostles himself, the fountain source of all Papal authority, prerogative, and privilege, and very

naturally look, as he addresses world-wide messages to the faithful, for the assertion, in however mild a form, of his supremacy as the vicegerent of CHRIST. But we do not discover the slightest intimation that he was conscious himself of enjoying any such prerogative, or desired or intended those whom he addressed to recognize him as holding any such position.

This, we would say, was conclusive and final, but the Roman Catholic controversialist urges as his last plea for a lost cause, "Ah! but these gifts to S. Peter were in embryo during his sojourn on earth, but they grew afterwards in the persons of his successors, the Popes, and put forth their leaves and blossoms and flowers, and at last ripened into fruit, when the dogma of infallibility, incorporated into the creed, fixed as of faith forever the status of the Bishop of Rome as above all, ruling absolutely without limitation, all estates in the Church."

Well, in reply we say that the Blessed Spirit anticipates this clever and adroit suggestion of development and growth, not simply of the *oak* from the *acorn*, and the *man* from the *boy*, but of the impossible transformation of the *fig* into the *thistle*, and the *olive* into the *thorn-tree*, by giving us a sketch of the *Church Triumphant* in her perfected condition, as she will be when all her gifts and powers and functions will have passed through all stages of development, and will exhibit what her divine Head intended them to be in their consummation of perfect beauty in Heaven. In this picture of the glorified Church, in which all her essential features and characteristics are portrayed, it cannot be pretended that there is any room for future growth; S. Peter if ever, should occupy his true

position ; if ever he is to be exalted above his fellows, and rule them from a superior throne, it should be then and there ; *but does he?* No. He is on an equality with them. This is conclusive, this is final. The Revelation closes the door of Scripture against Modern Romanism with its false claims, effectually and forever.

Bearing in mind what has been said, let us go on with our examination of the *four or five* texts adduced by Roman Catholics in support of their system. Our LORD continues in his address to S. Peter (S. Matt., XVI, 19) "And I will give unto thee the Keys of the Kingdom of Heaven : whatsoever thou shalt bind on earth, shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven." These words, it is said, confer upon S. Peter the supreme power of discipline in the Church, and this power thus bestowed he was authorized to bequeath to his successors, who are the Bishops of Rome.

In the first place, there is not the slightest intimation that this prerogative of the keys, as it is called, was a power which entitled its possessor to exercise lordship over his colleagues. Had these words of Our LORD in this connection stood alone, we would have concluded, that as *all* the Apostles were addressed by our LORD, "Whom do ye say that I, the Son of Man, am?" and S. Peter acted as their spokesman, and replied for the rest, and his answer was acquiesced in by their silence, and so accepted by them as theirs, we would have concluded, I say, that this answer was addressed to all through S. Peter, but when we find Our Blessed LORD, after His resurrection, bestowing the same gift in essentially the same words, (S. John, XX, 22,

23) upon all the Apostles, S. Peter included, conjecture becomes certainty; we know that it is so. The gift, moreover, does not go to the rest *through* S. Peter, but to the rest *with* S. Peter. S. Peter receives first by himself, as the representative of his brethren, then he receives with them, as the sharer with them on the same level, in the same ministry of judgment and discipline.

The reason why S. Peter is singled out in the response of our LORD, is sufficiently explained by the fact that he alone had spoken to our LORD, and so, naturally, he was addressed singly and by himself. But beyond this, S. Peter was *first and before all* in the use of the keys, and in the exercise of the ministries, which the keys symbolize. His brethren followed, and did what he did independently of him, but in point of time, *after him*. S. Peter, on the day of Pentecost, preached the *first* Christian sermon, and the result of his appeal was, that those who heard him were pricked at the heart, and asked him what they must do to be saved. His answer was direct and to the point, "Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the HOLY GHOST;" and there were baptized on that day, the birthday of the Christian Church, about *three thousand* souls. This was the *first Christian Baptism, the first admission of converts into the Gospel fold.* The instrument by whom the door was *first opened* was *S. Peter*, and the subjects were *Jews.*

Not long afterwards, we read that S. Peter was commissioned and prepared for a special work, by a vision and a summons from Heaven, the vision of the great sheet knit at the four corners, and the command to go with the mes-

sengers who were waiting for him. Acting thus, under *Divine direction*, S. Peter went to Joppa, and after suitable instruction, baptized Cornelius, the Roman centurion, and his household. Again the instrument by whom the door was *first opened* is S. Peter, and the subjects are *Gentiles*. These *two* classes, *Jews and Gentiles*, make up the human race, and *S. Peter* applies the key and opens the door through which they enter in and become, by repentance and faith and the washing of regeneration, "members of CHRIST, the children of GOD, and inheritors of the Kingdom of Heaven," "lively stones," to use S. Peter's language, resting as the *first* course on the *corner stone*, CHRIST. A corner stone implies, necessarily, *two walls*, which meet in it and are built upon it; and these *two walls*, the Jewish and the Gentile were each begun by *S. Peter*.

This, his initial work in preaching and baptizing, the Blessed SPIRIT and S. Peter emphasize. The inspired penman carefully records the facts, and S. Peter, in the Council of the Apostles and brethren at Jerusalem, asserts that GOD made choice of him as the one by whom the Gentiles should first hear and receive the Gospel message.

Again, S. Peter signally, and in the most thrilling way, so far as we know FIRST employs the keys in the opposite direction of *exclusion and punishment*, in the awful judgment pronounced and executed upon Ananias and Sapphira. These facts are most significant. They are the *first* in the long series which reach down from the day of Pentecost to the present time, and they place *S. Peter first* in the exercise of the keys in *opening and shutting the door of admission to the Church*. The other Apostles afterwards do essentially the same things, but S. Peter does them first

and before the others, as he received the commission prior to his brethren.

S. Cyprian, who lived in North Africa during the second quarter of the third century (A. D. 248), and was in constant communication with Rome during the successive episcopates of several Popes, and was thoroughly abreast of the times in all that was known and taught in Rome and Carthage, wrote a treatise on the Unity of the Church, which has fortunately been preserved. In the discussion of this question, if Modern Romanism be true, then S. Cyprian cannot be claimed as its advocate, since he gives as his exposition of the texts under consideration a view which is absolutely irreconcilable with the doctrine of papal supremacy and infallibility. Thus S. Cyprian speaks (De Unit. Eccles., § 4): "The LORD saith unto Peter, 'I say unto thee that thou art Peter and on this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven.' To him again, after His Resurrection, He says, 'Feed My sheep.' Upon Him, being one, He builds His Church; and—though He gives to all the Apostles an equal power and says, 'As My FATHER sent Me, even so send I you; receive ye the HOLY GHOST, whosesoever sins ye remit, they shall be remitted to him, and whosesoever sins ye retain, they shall be retained'—yet in order to manifest unity, He has by His own authority so placed the source of the same unity as to begin from one. Certainly the other Apostles also were what Peter was, endued with an equal

fellowship both of honor and power, but a commencement is made from unity, that the Church may be set before us as one, which one Church in the Song of Songs doth the HOLY GHOST design and name in the Person of our LORD: 'My dove, my spotless one, is but one; she is the only one of her Mother, elect of her that bare her.'"

Must we point out that in this exegesis of these passages of Holy Scripture, S. Cyprian proclaims a principle of unity which simply involves the *primacy* of S. Peter, and distinctly, and in so many words, *rejects the supremacy?* "Certainly," S. Cyprian says, "the other Apostles, also, were what Peter was, endued with *an equal fellowship, both of honor and power.*" This is inconceivable on the assumption that S. Peter was what Leo XIII. claims to be, supreme ruler over the entire Church on earth, *above all, ruling all, and himself ruled by none.* No better, clearer, more concise and emphatic statement of Catholic truth against Modern Romanism is needed, than this testimony of the martyr of Carthage. Strange it is that Romanists should quote this treatise as supporting their system of false assumption and claim. The only unpleasant consideration involved in their doing so is that it implies that their opponents are either grossly ignorant, or idiots.

CHAPTER IX.

"FEED MY SHEEP."

THE next and last passage of Holy Scripture relied upon by Roman Catholics to prove the supremacy of S. Peter, and of S. Peter's alleged successors, the Popes, occurs in the twenty-first chapter of S. John's Gospel, beginning at the 15th verse, and reads as follows: "So when they had dined, JESUS saith to Simon Peter: Simon son of Jonas, lovest thou Me more than these? He saith unto Him: Yea, LORD; Thou knowest that I love Thee. He saith unto him: Feed My lambs. He saith to him again the second time: Simon, son of Jonas, lovest thou Me? He saith unto Him: Yea, LORD; Thou knowest that I love Thee. He saith unto him: Feed My sheep. He saith unto him the third time: Simon, son of Jonas, lovest thou Me? Peter was grieved because He saith unto him the third time: Lovest thou Me? And he said unto Him: LORD, Thou knowest all things; Thou knowest that I love Thee. JESUS saith unto him: Feed My sheep."

These words of our LORD, it is said, give the third great commission to S. Peter which completes his investiture of office and constitutes him supreme over all estates and persons in the Church on earth. The late Cardinal Wiseman in his "Lectures on the Principal Doctrines and Practices of the [Roman] Catholic Church," delivered in the year 1836, and revised and republished by the [Roman]

Catholic Publishing and Bookselling Co., Limited, in 1867, thus expresses himself on this subject (Vol. I, Lecture viii, page 262, etc.):

"What then do [Roman] Catholics mean by the supremacy of the Pope . . . ? Why, it signifies nothing more than that the Pope, or Bishop of Rome, as the successor of S. Peter possesses authority and jurisdiction in things spiritual over the entire Church, so as to constitute its visible head and the vicegerent of CHRIST upon earth. The idea of this supremacy involves two distinct but closely allied prerogatives; the first is, that the Holy See is the centre of unity; the second, that it is the fountain of authority. By the first is signified that all the faithful, through their respective pastors, form an unbroken chain of connection from the lowliest member of the flock to him who has been constituted its universal shepherd. To violate this union and communion constitutes the grievous crime of Schism, and destroys an essential constitutive principle of CHRIST'S religion."

"We hold," he continues, "the Pope to be the source of authority, as all the subordinate rulers in the Church are subject to him and receive directly or indirectly, their jurisdiction from and by him. Thus the executive power is vested in his hands for all spiritual purposes within her; to him is given the charge of confirming his brethren in the faith; his office is to watch over the correction of abuses and the maintenance of discipline throughout the Church; in case of error springing up in any part he must make the necessary investigations to discover it and condemn it, and either bring the refractory to submission, or separate them as withered branches from the vine."

"S. Peter then," the Cardinal adds, (p. 273) "first in the vicinity of Cæsarea Philippi and afterwards at the Sea of Galilee, was solemnly invested with an authority and jurisdiction distinctly conferred on him alone, as a reward for professions of belief and of love which proceeded from him individually, and prefaced by a change of names, and a personal address, which showed them to be exclusively bestowed upon him. He was therefore invested with an authority of a distinct and superior order to that of his fellow Apostles, which extended to the whole Church by the commission to feed all the flock; which excluded the idea of co-ordinate authority, as the rock on which all are to be secured in unity; which supposed supreme command by the holding of the keys. And all this is more than sufficient to establish his supremacy."

We have given these extended extracts from the Cardinal's Lectures because they tersely yet clearly present the exegesis of a very learned, able, and conservative advocate of Modern Romanism, of the principal passages in the Holy Scriptures, which can be alleged in its support, and we are thus enabled to judge for ourselves what an immense superstructure is made to rest upon a very slender base; for the Cardinal says expressly, (p. 267) "On the strength of these passages, principally (S. Matthew xvi, 17–19, and S. John xxi, 15), the [Roman] Catholic Church has ever maintained that S. Peter received a spiritual pre-eminence and supremacy." So far was our LORD in His tender affectionate interview with S. Peter after His resurrection, by the Sea of Galilee, from intending to lift His weak and disloyal Apostle above his fellows,

that He was, in the opinion of the early Fathers, simply reinstating him in his position among his companions from which he had fallen by his triple denial. They never saw in the behest, "Feed My lambs; Shepherd My sheep; Feed My sheep," a commission, which virtually placed upon S. Peter's head a *triple crown*, and made him lord of all the world. Such an interpretation is suggested by the Papacy in its later development, and is found convenient to give apparent Scripture support to what was the outgrowth of usurpation and corruption. The Ancients explain this passage by the *immediate past*, the Modern Romanists unveil its meaning by the *remote future*. Let us briefly state the two views, and leave the reader to judge for himself between them.

Our LORD during His ministry had trained His Apostles for their work, and imparted to them their commission, leaving the crowning act of plenary investiture to His parting interview with them on the Mount of Ascension. At the time of His passion JESUS had brought them by successive steps up to the highest point of delegated power possible for the creature in the institution of the Blessed Eucharist, and the command given to them, "Do this in remembrance of Me." The ministry of "the breaking of bread" includes all other ministries, and implies every element of pastoral care. To be commissioned to do that is to be entrusted with the *entire charge of the lambs and the sheep*. This was the blessed privilege to which the eleven, including S. Peter, were admitted by our LORD in the upper chamber on the night before He suffered. Ere the following morning dawned, this little band forsook their Master and fled. This was bad enough, but one out-

stripped his fellows in cowardice and disloyalty and abjured His service and denied that he had ever known Him.

His crime was shocking in its enormity because he had been forewarned, and he ought to have been fore-armed. Besides, it was in a sense deliberate. Not once, nor twice only did S. Peter deny with oaths that he knew the Blessed JESUS, but thrice he repeated his awful sin. There was time between the denials for reflection, but still he persisted in his wickedness, and again, and again, and again, he told the wilful lie.

S. Peter, therefore, had sunk below the level of his associates, when our LORD came back again from the grave. He had forfeited his official rank and dignity and privilege ; at all events, he who had so shamefully betrayed his trust had special need of recognition at the hands of his Divine Master. This recognition, in the opinion of the early Fathers, was vouchsafed S. Peter by the merciful SAVIOUR in the scene so graphically described by S. John in the verses quoted above. The compensation is complete and the restoration is perfect. The threefold denial, which had its root in a craven spirit, is more than atoned for by the threefold pledge of love ; and the self-invoked malediction is more than neutralized by the renewal of official appointment and command : "Feed My lambs ; Shepherd My sheep ; Feed My sheep." The immediate past fully explains this lovely scene.

On the other hand the Modern Romanist tells us that the key which unlocks our LORD's words to S. Peter, is to be found in the status of the Pope as he became hundreds of years after S. Peter's martyrdom, by usurpation claiming to be the Vicar of Christ and as such the universal Shep-

herd, feeding and caring for all the lambs and sheep throughout the world. In this view of our LORD's words, the commission bestowed as a new additional grant of power to S. Peter, was never exercised, nor attempted to be exercised, by the Apostle himself, but gradually came into operation as years ran on, in the persons of S. Peter's alleged successors in the See of Rome.

In this way the advocates of Modern Romanism put aside the testimony of antiquity, and torture Scripture to make it lend at the best a feeble support to their system. Why is it, if our LORD meant to confer the universal pastoral charge upon S. Peter, as immediately representing Himself "the great Shepherd and Bishop of our souls," why is it that S. Peter, so far as we know, never exercised, nor attempted to exercise, his commission?

The HOLY GHOST repeatedly brings the great Apostle into view, in the subsequent writings of the New Testament, in relations and under circumstances, when we would expect, if S. Peter was the universal shepherd, that he would assert his authority and use his power. But on no recorded occasion does he seem to be aware of his prerogatives, much less does he attempt to assert them. We have two epistles written by his own hand, under the guidance of the BLESSED SPIRIT, but even here, when addressing the faithful, "the first Pope," as he is called, does not seem to know that he is Pope, and while using the pastoral imagery forgets that he is the universal shepherd representing his LORD. Can this be credited? And if it can be, then why are S. Peter's alleged successors in the See of Rome his inheritors of the universal pastoral charge, and not his successors in the See of Antioch?

CHAPTER X.

THE EQUALITY OF THE APOSTLES.

WE now leave the Gospels, where alone the Romanist claims scriptural support for the Papacy as the inheritor of the alleged prerogatives and supremacy of S. Peter.

It will be observed that the Gospels deal with the Christian Church as a kingdom of the *future*, and consequently whatever is said about S. Peter by our LORD, as to his position in that kingdom and his relation to it, must await its fulfilment until it is set up in the earth, and becomes an existing and present reality which we can examine and study. Now it is more than a reasonable inference, it is a necessary conclusion from which there is no escape, that what our LORD meant S. Peter to be in His kingdom, he actually became after the day of Pentecost. The Acts of the Holy Apostles, as containing the first chapters of Church History, written by the Divine Hand; the Epistles of S. Paul and of others, as dealing with ecclesiastical affairs; and the Revelation of S. John, as disclosing the future conditions and fortunes of Christianity, must present S. Peter to us, as his Master and ours designed him to be. CHRIST'S utterances about him, and His promises to him must receive their explanation, and be made perfectly clear when the Church is organized and S. Peter, under Divine guidance, takes his appointed

place in it, executes his offices, performs his functions and exercises his jurisdiction under CHRIST'S commission. It is inconceivable that it was GOD'S purpose that, after our LORD, and on earth *in place of our Lord*, S. Peter should be the central figure in His Church; and yet, during his mortal life, S. Peter should never take that place, so far as we know, nor assume that position; on the contrary the HOLY SPIRIT, in His narrative of the first things of the Christian Church, should again and again present facts and make statements which would be absolutely irreconcilable with the alleged supremacy and prerogatives of S. Peter. Can we believe that S. Peter lived and died without asserting his lawful claims, and that his fellow Apostles and contemporaries allowed his divine commission to be in abeyance during his lifetime, and often acted not only as though it did not exist, but in direct conflict with it? Is it within the limits of possibility that the kingdom of CHRIST should have its birth, and grow, and spread through the then known world, and continue to exist during scores of years, and yet the lawful king, with the divine credentials in his hands, though present, should *never seat himself upon his throne*, nor demand the homage and submission due to his supremacy? Is it within our power to suppose that the doctrinal system of Christianity, could have been taught by inspired teachers to at least *two generations of believers*, without making known to them the fundamental and central principle of Church government, which, if it were a part of the revealed body of truth, would modify and influence all the rest? Yet all these paradoxes, and much more, must be accepted, if one receives the system of Modern Romanism as of divine

origin, resting upon the authority of Scripture, and supported by the testimony of the first thousand years of the Church's history.

We may safely challenge the Roman Catholic to adduce a single particle of evidence from the whole body of Scripture which follows the Gospels, to show that S. Peter, in the exercise of his ministry, ever claimed to be or acted as the supreme head of the Church on earth, in the place of CHRIST, or was recognized as such by his contemporaries. Perhaps the best proof that he cannot do this, is shown by the circumstance that the attempt has been made, and the net result of such efforts is exhibited by Mr. Allies, who brings forward the fact that when S. Peter was imprisoned by the command of Herod, after the martyrdom of S. James, prayer was made for him throughout the Church. This universal interest in the safety of S. Peter, Mr. Allies seems to think, establishes his alleged supremacy and prerogatives. If this be all, and this is the best, which the post-Gospel Scriptures furnish to support the claims of Modern Romanism, we may rest content that nothing can be brought forward from the New Testament which will supply the slightest aid and countenance to the Papacy, as it exists to-day in theory and practice. We would not notice the statement, so irrelevant does it appear, were it not for the respectability of the author, and for the purpose of convincing the inquirer, that after the Romanist leaves the Gospels, he has no weapons in Holy Scripture to defend his cause.

We proceeded to demonstrate the proposition, that the inspired history of the Church, during the life-time of S. Peter and up to the date of the close of the Sacred Canon,

presents a series of facts which not only imply ignorance of the ecclesiastical polity of Modern Rome, but are absolutely inconsistent with it. Let it be borne in mind that the issue is not about the *primacy* of S. Peter, but about his *supremacy*. He was beyond a doubt the *first* among his equals, his fellow Apostles; he was generally the most forward to act and speak, but he was not the ruler over his brethren. He did not live and move in a sphere above the eleven, as the Pope does above the episcopate and all estates in the Holy Roman Church.

It is true that S. Peter took the lead in filling Judas' place, but he did not appoint S. Matthias; it is true that S. Peter preached the first Christian sermon, but those who heard it did not recognize S. Peter as the sole supreme authority to instruct and guide them, since, when we would have expected them to ask S. Peter what they must do to be saved, the BLESSED SPIRIT informs us that they framed their question in a different manner, and inquired, "*Men and Brethren*, what shall we do?" This is very remarkable because it seems to be an inconsistency in the narrative, while it jars with the theory of Modern Rome. When S. Peter preached the sermon, what would have been more natural than that his auditors should have asked *him alone?* But no, they put their question to *S. Peter and others*, "Men and Brethren." It is true that S. Peter in the first chapters of the Acts is the most prominent figure, but that very prominence enables us to define his position and fix his place, since we can see him distinctly in the light which the HOLY SPIRIT casts upon him on the birthday of the Church, and during the period of her infancy. Then, if ever, his true official character and status must appear,

and so they do; but they are not those of the modern Bishop of Rome, supreme over all, as it is claimed, by *divine right*, but a simple Apostle among Apostles, prominent among them, generally taking the lead, but not above them in office and prerogatives. He is subject to them as a body, and acts in obedience to their orders.

Be it observed that the fundamental principles of the Church are clearly revealed in the book of the Acts of the Apostles; for instance, the *four notes* of the Church appear in the history of the day of Pentecost; *unity*, "they were all with one accord in one place;" *sanctity*, "they were all filled with the HOLY GHOST;" *catholicity*, there were present "devout men out of every nation under heaven;" *apostolicity*, all the Apostles were there. The chief sacraments and means of grace, and the fundamental relations between the clergy and laity, are disclosed in the narrative of what happened on the first day of the Church's life, and the time immediately following.

When the auditors of S. Peter asked, "What shall we do?" the response prescribed Baptism and Confirmation as the initial steps: "Repent and be baptized every one of you in the Name of the LORD JESUS for the remission of sins;" here is the preparation for Baptism laid down; *repentance*, and of necessity, if repentance be sincere, *faith*, and the sacrament itself, "be baptized." And then S. Peter adds Confirmation: "Ye shall receive the gift of the HOLY GHOST," the expression which describes the inward part of the holy rite at Samaria, when S. Peter and S. John administered Confirmation to the deacon Philip's converts; for the divine record states: "Then laid they their hands on them and they received the HOLY GHOST."

We read of those who were baptized on the day of Pentecost that "they continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread and in prayers." Here we have the objective faith of the Church, the creed, in "the Apostles' doctrine;" the fruits of charity in the fellowship of the Apostles; the Holy Eucharist in "the breaking of the bread;" and the liturgy in the Apostles' prayers. These illustrations will suffice to show, that the essential characteristics of the Church and her fundamental institutions and principles, were made known as soon as she herself came into existence.

Is it not, then, reasonable to suppose that the central vital principle of her government will also be at once put in operation, as soon as there are subjects to be governed, and that this fact will be disclosed? Certainly it is reasonable so to conclude, but if the polity of Modern Rome be the divinely appointed government of CHRIST'S Church, then, so far as we know, Holy Scripture is not only silent on the subject, but reveals a state of things as existing during the period covered by the inspired records, which is absolutely inconsistent with it and sometimes directly contradictory to it.

CHAPTER XI.

DEVELOPMENT, OR REVOLUTION?

THE very first believers, who were won to CHRIST on the day of Pentecost by S. Peter's sermon and S. Peter's instruction, "continued steadfastly in *the Apostles'* doctrine and fellowship, and in breaking of bread, and in prayers." The subjects of Modern Romanism must continue steadfastly in *the Pope's* doctrine and fellowship, and breaking of bread, and in prayers, as the alleged successor of S. Peter and the inheritor of his so-called privilege and prerogatives, else they incur the penalties of the greater excommunication and are cast out of the Church. The change is radical and fundamental; it cannot be explained as a growth and development from little to big, from small to great, from seeds to flowers and fruit; it is the reverse of these processes; it contracts and restricts, it localizes what was universal and individualizes what was general. The Pope is made to replace, not *S. Peter*, but *all the Apostles;* this is not "*growth*." The jurisdiction of Rome is made to replace the authority of the twelve; this is not "*development*."

The Apostles, as a body, were entrusted by the risen LORD with the deposit of faith and jurisdiction, and in accordance with this commission S. Peter, ten days after its reception, taught his converts to continue steadfastly in submission to "*the Apostles'*" government and teaching.

Now, eighteen hundred years after the Ascension, he who claims to occupy S. Peter's place, ignores the Apostles in his proclamation of the Gospel, and requires that all who accept his teaching must yield unqualified obedience to him in the sphere of faith and morals. It will not meet the difficulty to say that this is an expansion of the original charter on the lines of its own implied principles. It is precisely the reverse. It is a narrowing to the extremest limit, from Catholicity to individuality. The twelve, as we are taught in the Revelation of S. John, symbolize Catholicity, their names are on the twelve foundation stones of the New Jerusalem, and they look, three to the north, and three to the south, and three to the east, and three to the west, and so they are for *all the world, the entirety of mankind*, and represent the *universality* of CHRIST'S kingdom. To continue steadfastly in their fellowship, therefore, is to be in communion with the Catholic Church. To ignore *eleven* of them and know but *one* is to forget universality, localize one's faith and practice and tie them to an individual whose eyes, under the most favorable conditions for seeing far and wide, can look in one direction only. This is the reverse of what was taught on the day of Pentecost by S. Peter.

Again, the commission given by the REDEEMER embodied the principle of *mutual* restraint, and corporate and organic guardianship of the trust confided to the Apostles' hands. "*Go ye*," says our LORD, "and teach," not what *you* please, but "whatsoever *I* have commanded you"; not to *any one of you*, as he thinks or understands or interprets, but to *you* in the plural number, *you as a body, you as My representatives*, to whom I will presently send from the

FATHER, the SPIRIT of truth, to bring all things to your remembrance and to guide you into all truth. The principle thus plainly involved in the original commission is subverted and overturned when *one* usurps the place of all, and claims to be *the sole* teacher and custodian of faith and morals. The singular is substituted for the plural, and promises made to a number in co-ordination, are claimed by one as above his fellows, and supreme over all. This is *revolution*, and the new polity substituted for the old has lost the safeguard established by our LORD in the corporate unity of the Apostles, under Him, for the preservation of His truth, and has paid the fearful penalty of its rashness and impiety in consequence, in teaching by the authority of *one*, apart from and against the protests of his colleagues, lies, and has added them to its creed as terms of communion and articles of faith.

Too much emphasis cannot be laid upon the history of the Pentecostal Church as presented to us in the inspired narrative of the Acts of the Holy Apostles by the HOLY GHOST, because one of His purposes in preserving for us this selection from the immense amount of material which lay under His hand, furnished by the words and deeds of the first believers, was to instruct us by example as well as by precept, as to the scope and meaning of the charter of salvation, the polity organized under its provisions, and its principles as illustrated by Apostolic administration and practice. In this view of its design, the book of the Acts becomes a chart placed in our hands by the BLESSED SPIRIT, to guard Christians in every age, even to the end, against the shoals and quicksands of negative error on the one hand, and the whirlpool of usurpation

and false assumption on the other, and enable them to sail safely and securely between the Scylla of Rome and the Charybdis of sectarianism. Without this chart it would be difficult to resist the charms of centralization embodied in one supreme ruler, unifying under his sovereign control all nations and climes, and giving expression to his success in imposing his authority throughout the world, by enjoining the use of his native speech as the only lawful vehicle of worship to Almighty God, in the *Latin Mass*. It would be equally, if not more, difficult to escape entanglement in the misleading and seductive teachings of sectarianism, without the protection and assistance of this Divine help.

But now to go no further than the terse description given by the Holy Spirit of the Pentecostal believers, we have our antidote to error, whether it present itself under the guise of Rome or Geneva. The first believers, representing all mankind, for they included "the devout men out of every nation under Heaven," the first believers "continued steadfastly in *the Apostles'* doctrine and fellowship, and in breaking of bread and in prayers."

Does Modern Rome tempt you with its apparent unity, its marvellous organization, its specious claims to identification with the Rome of the Catacombs, the Rome of Gregory the Great, or even the Rome of the predecessor of Pius IX? Then turn to the luminous words which depict in letters of fire the organic relation of the first believers in their spiritual home, the Church of the upper chamber, the Church of the day of Pentecost. It was not under a polity administered by S. Peter and in which S. Peter was supreme over all, that they lived and labored

and suffered, and many of them met the death of martyrs. As taught by S. Peter and his colleagues they knew no such system. "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." This is the Divine record, *and it is crucial, and it is final.* Modern Rome cannot abide this test. To enter its communion to-day one must make himself obnoxious to the scathing rebuke of S. Paul in his letter to the Corinthians, and *solemnly profess himself to be "of Cephas" as above and over all the Apostles;* not of Cephas as one of the twelve who might have won him to accept the Gospel, and made known to him the *Apostles' faith or creed*, but of Cephas as pledging fidelity to *S. Peter's doctrine and fellowship* in the person of his alleged successor, the Bishop of Rome. It was this position, and this only, which S. Paul condemned, and which the HOLY GHOST condemns as He holds up before us the first believers as our example and model, who, although won to CHRIST mainly through the personal agency of S. Peter, continued steadfastly in the Apostles' communion, and reached S. Peter through their fellowship with him, not the Apostles through his fellowship with them.

On the other hand, does modern sectarianism attract you with its plea for liberty of conscience, its license to believe and to do what seems right in one's own eyes, its boast that it is in sympathy with the spirit of the age and keeps itself abreast of the best thought and the most beneficent activities of the day?

Turn again to the first believers as they stand revealed to your gaze by the illumination of the HOLY GHOST. Does modern sectarianism continue steadfastly in the

Apostles' doctrine and fellowship, and in breaking of bread and in prayers? We would not judge them; let them speak for themselves. They repudiate history as a test of truth. They slight the past when they do not scorn and contemn it. Their talk is of the present and the future. Popularity is, for the most part, their watchword. They claim in the grand sweep of human experience to have outgrown creeds and symbols of faith, and to be preparing themselves for a better Church of the future, which is to be evolved, in some way, out of the fragments of old and worn out systems which will be crushed under the advancing tread of modern civilization, and a more enlightened and comprehensive philanthropy. They forget, or seem to forget, that the era of revelation is shut up in *the centuries which are gone*, and that the witnesses whom they accept as trustworthy in establishing certain documents out of a great number, as "*the Word of God*," they absolutely discredit as incompetent and unworthy of belief, when they bear testimony as to what was the Apostles' teaching and practice in the administration of the sacraments, and the conduct of liturgical worship.

To continue in the Apostles' doctrine and fellowship, and the Apostles' breaking of bread, and prayers, after Apostolic times were over, is possible only in one of two ways; either by direct revelation renewed to every fresh generation of successors, or by official relation established and perpetuated by divine appointment. History and our own experience shut out the former method, continued inspiration, as not the one employed by Almighty God for the government of His Church, while they are equally decisive in bearing testimony that the latter is.

The voice of the Apostles speaking through the earliest Christian law says, let a Bishop be consecrated by two or three Bishops; and the voice of the Church, when she was affirming the divinity of our LORD in the Nicene Creed, proclaims, "A Bishop must be consecrated by at least three Bishops." And now we see in all branches of the Church which can claim Apostolic descent, save one, this rule faithfully observed; and that one is Rome, Modern Rome. She asserts that the succession lies in the Papacy, in a chain of single links, the Popes, of whom the ancient canons say nothing and know nothing in this regard. The papal chain thus substituted for the Divine network of countless strands, is broken at every successive link, since an interval of time separates each Pope from the one who went before and the one who follows after.* Thus Romanism, equally with sectarianism, disregards Apostolical Christianity and slights the voice of the Catholic Church. Neither she nor they "continue steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers."

*See illustrations, pages 9, 10.

CHAPTER XII.

PAPAL SUPREMACY.

LET it be always borne in mind that the book of the Acts of the Holy Apostles is designed to show us how the Church came into being on the day of Pentecost, and how it took shape and form under the direction of the Apostles, who for this purpose were inspired by the HOLY GHOST. We must not expect to see in the beginning what time alone could develop and create, a system complete in all its details and equipped with all the appliances for work. These results are the growth of time, and many years must elapse in the history of Christianity before she can have a constituency sufficiently large and widespread to give her, in the modern sense of the terms, dioceses and parishes, save in a few exceptional cases; and very many more years must pass before, in the face of persecution, she can possess buildings for worship, and material fonts and altars for the administration of the sacraments.

But from the very outset we must anticipate a clear exhibition in practice of the fundamental principles of the polity of the Church, and an equally clear display of the sacraments and means of grace in all that relates to their validity and integrity. It would be inconsistent with reason to suppose that a child could be born and live and be recognized as a human being, without a head. It is

equally absurd to allege that the Church, which is the Body of CHRIST, was born and grew to be a hundred, a thousand, eighteen hundred and seventy years old, before its head was developed, and took its full proper form and shape, and rested on its shoulders as a universally acknowledged member of its organism.

This is the position of Modern Rome. Up to 1870 the *supremacy of the Pope*, as involved in the dogma of infallibility, was not required to be believed as an article of her creed. As a matter of fact, it was not accepted by a considerable portion of those whom the Bishop of Rome acknowledged as his own sheep. This was conspicuously the position of the Church of France. The Gallican *accepted the primacy of S. Peter; he refused the supremacy.* He admitted that the Pope was the *ministerial head* of the Church; he denied that he was such by *Divine right in the place of Christ, as a necessary part of her organization.* Then, at that date, A. D. 1870, the Vatican decrees were issued by the authority of the reigning Pope, and the doctrine of the supremacy of S. Peter and his alleged successors, the Bishops of Rome, was added to the creed as necessary to be believed in order to be saved.

The doctrine of the supremacy culminates in the dogma of infallibility; that is, this assertion that the Bishop of Rome, when acting or speaking officially, cannot err, in consequence of his inheriting S. Peter's prerogatives, involves the assumption that S. Peter was head over all in the place of CHRIST, and sustained the double relation of representing CHRIST on earth, as the conduit through which all sacramental grace flows into the Church, and the head of the Church, through which she makes known

the faith and rules in the sphere of morals. One who occupies such a place must of necessity be infallible, for if he were not and went astray, then, as he sums up and stands for all that CHRIST is on earth and the Church is on earth, our LORD's pledge and promise, that "the gates of hell should not prevail against" the Church, would fail. The error of S. Peter or any of his alleged successors in the See of Rome, would compromise the LORD on His throne in Heaven, and the Church of GOD on earth.

The inference, then, when these positions are accepted, is necessary and inevitable that S. Peter and all who succeed him to the end of time must be, when they are acting for or speaking for CHRIST and the Church, infallible, incapable of falling into error or going wrong. This prerogative is theirs for the reason, and only for the reason, that they are by Divine appointment and commission supreme over all persons and estates in the Church, absolute monarchs, alone in their power and dignity. Thus the dogma of infallibility involves the doctrine of supremacy, and one cannot hold that the Bishop of Rome is the vicar of CHRIST on earth and the head, mouth and voice of the Church, without logically admitting that he is, when acting or speaking officially, *infallible;* nor, on the other hand, can he maintain that the Pope is thus infallible, without becoming responsible for all that leads up to the claim of infallibility, namely, *papal supremacy.*

This doctrine, if true, is as the head among the members of the body. It is the most important after the belief in GOD and the Persons of the Adorable Trinity. It determines the polity of the Church and fixes it as an

absolute monarchy ; it limits the source of all ministerial and sacramental grace to one person and only one ; it defines how the faith shall be made known, and binds all to unconditional obedience when once it is officially declared. Surely, among the doctrines that relate to the Church and tell us what she is and how she exists and is governed, this, if true, is the head, the chief. Is it not strange, then, that the development of the head among the members of the body of alleged truth, as held by the Church of Rome, is last in order of time, and for eighteen centuries and more did not appear as organically required by her system of belief? Indeed it is, and we do not see how any one who has the New Testament in his hands and looks up from its pages to the Church of Rome, as she stands before the world to-day, with her head an absolute monarch, wearing a triple crown, and her estates, ecclesiastical and lay, in complete subjection, in theory and practice, to his unlimited sway—we do not see how anyone can hold on to both; he must either drop the inspired record, or else reject the claims of Modern Rome.

Let us at present take one test : S. Peter was, as Rome maintains, in the place of CHRIST and above his brethren in office, power and dignity, since in all essentials that the Pope derives from him, and all that the Bishop of Rome is now, S. Peter was while he was in the flesh. Leaving out all that is accidental, all that can possibly be included in the domain of what changes with time and is ruled by circumstances, we come to foundation principles, and we ought to find them the same two years after the ascension of our LORD, in the person of S. Peter, as in the nineteenth century, in the pontificate of Pius IX or Leo XIII.

But we do not, and we ask how can this be, unless there has been a revolution, a turning things upside down, a pulling up by the roots of what GOD planted, and a substitution of what is new, which man has invented?

Let us look back at the old, as the HOLY SPIRIT ordered it and presents it to us in His own book, the Acts of the Holy Apostles, and then look at the new, as the Vatican decrees order it, and Modern Rome displays it in her system and polity. S. Philip, one of the seven deacons, preached the Gospel, as we are told in the eighth chapter of the Acts, in Samaria, and met with signal success. The good news of what he had achieved reached the ears of the Apostles, who were still all living and acting together in Jerusalem. At once they deputed two of their number, S. Peter and S. John, to go to Samaria in order to supplement and complete the imperfect ministry of a *deacon*, S. Philip. These Apostles obeyed the behest of their brethren and went to Samaria, and confirmed those whom the deacon, S. Philip, had baptized. The Divine record runs, "Then laid they their hands on them and they received the HOLY GHOST." (Acts viii, 17.)

Transfer the leading facts as set down in this narrative to Rome, papal Rome of to-day. Substitute modern names and officers for ancient. Picture to yourself one of the deacons of the Vatican making converts to the Cross in some remote town of Italy, and then sending the glad tidings of his success to Rome. Fancy the college of cardinals assembling together, and the Pope with them, to determine what action was to be taken in reference to the deacon's report. Imagine this body taking order, so that it could be truly said that they sent the Pope and the

Bishop of Ostia on a confirmation tour to an obscure Italian village.

To state such a suppositious case as this seems absurd, because it is at once felt to be impossible. The essence of the impossibility does not lie in the change of circumstances between the year A. D. 34 and the year A. D. 1886, and between Jerusalem and Samaria, and Rome and Rhegium, but between the official status of S. Peter, as defined by the Holy Ghost, and of the alleged successor of S. Peter, as revolutionized and transformed by the wicked ambition of man. The less is sent by the greater, not the greater by the less. The whole body of the Apostles was greater than S. Peter, although he was first among them as his brethren, and hence they were competent to send him and his colleague, S. John, on a mission to Samaria, and it was his duty to obey, as he did, and went. In the theology of Rome, the Pope, *as inheriting S. Peter's prerogatives is above all estates in the Church.* He is greater than the college of cardinals and all the episcopate, and hence it would not only be incongruous and improper for them to assume to exercise jurisdiction over him, but it would be absolutely unlawful and would overthrow all order. For them, the cardinals and all the Bishops in the world, to undertake to send the Pope on any mission, however grand and important, would be an act of revolution, and subversive of the entire system upon which Rome rests to-day. Then why was it not so in the case of S. Peter himself? He cannot be inferior in any respect to his successors and heirs; rather he must be, if there be any difference, greater in personal dignity, since he received his office immediately from the lips of

the Lord Himself, and they inherit from him. It cannot be that his true official position and prerogatives were unknown to him and his colleagues at the time, and were afterwards revealed, because such a supposition would negative the theory that our Lord gave him his commission when, years before, He said, in the presence of His disciples, "Thou art Peter, and on this rock I will build My Church," etc. It cannot be that the whole Apostolic college, including S. Peter, knew the true polity of the Church, but for economic reasons both S. Peter and they, his comrades, held it in abeyance and did not act upon it, waiting for a later day and a more convenient season to develop it, since for such a wild explanation there is not one particle of evidence in Scripture, in history or in reason. The only solution is, that the Church government of Modern Rome, *was not the Church government established by the Holy Ghost and recognized by all the Apostles*, when they sent S. Peter and S. John to administer the rite of the laying on of hands in Samaria.

CHAPTER XIII.

S. PETER AND LEO XIII.

MODERN Romanism asserts that the Pope, by *Divine appointment* as inheriting S. Peter's commission, is head over all estates and functions in the Church on earth, in the place of JESUS CHRIST. He rules the clergy and the laity; he guards the deposit of faith and the code of morals; he sits in Moses' seat and presides over legislation; he is the absolute judge and the supreme executive. The Bishop of Rome, in his official capacity, as a matter of obligation must be so regarded and acknowledged by his followers to-day; and not only this, but they must believe that what the present Pope is, his predecessors have been, deriving their powers from S. Peter, who received them in their fulness direct from JESUS CHRIST himself.

We have said this before, but it is profitable to repeat it, in order to make the argument more clear and convincing in its successive details, as we pass from stage to stage in the growth of Christianity under the guidance of the Apostles and their subordinates. The original picture must be brought frequently into view, in order that we may become so familar with the features which GOD has stamped upon the face, that we cannot be imposed upon by a counterfeit of human manufacture. Observe, we are not contending that no change

passes over the countenance as years run on; that the babe does not undergo very great alterations in form and complexion and expression as it advances in growth. We admit all this, and more. We are ready to allow that, in the interval of thirty or forty years from infancy to maturity, such a transformation might be wrought that a mother might be excused for failing to recognize her only child. But we can go no further. We cannot be persuaded that any number of years would or could obliterate the essential characteristics of humanity; that one would lose in lapse of time the face of man, and become identified with another order of creation. We cannot believe this, and yet this is what Modern Romanism demands of our credulity when it requires, as a matter of faith, that we should affirm that in all essentials S. Peter was what the present Pope claims to be.

If it were within our power to possess a series of photographs of the same human being, representing his face at intervals of six months apart from birth to extreme old age, we would note great changes; and perchance, if we left out all the intervening links and placed side by side the picture of the baby face and that of the old man of eighty, we might fail to identify them as belonging to the same individual; but we could not possibly be misled as to their belonging alike to a *human being*. The eyes, the nose, the mouth, the generic stamp and impress must remain and survive all the ravages of chance and change, between the cradle and the grave. We can look upon the Pope, as he stands before us invested with the powers and prerogatives with which his system clothes him, and side by side the Holy Spirit

places the photograph of S. Peter, as he appeared officially to the men of his day and generation while he was on the earth. As we gaze upon the two pictures, we ask, do they belong alike to men who hold the same office? and we must answer, no. The Pope has risen above the level of S. Peter; he belongs to another order of dignitaries. S. Peter at his highest was the first among *his equals;* the Pope, at his lowest, is sovereign over all, as *his inferiors.* S. Peter might occupy a subordinate position; the Pope cannot, as a necessity of his official position. S. Peter had colleagues, sharers in his office and labors; the Pope has none; he cannot have any; the mere suggestion of such a thing, as viewed from the standpoint of Modern Romanism, is an impossibility, an absurdity.

Let us bring the pictures side by side and compare them, as regards S. Peter's place and the Pope's place, in relation to a *General Council.* The time is not long gone by since Rome held some sessions of what she calls such an assembly, in 1870. The Pope summoned it, as is alleged, by Divine right; no one else could summon it. The Pope controlled its membership; no one could share in its deliberations unless he were invited by the Pope. The Pope regulated and limited its business, since nothing could be discussed or done without the knowledge and permission of the Pope; he prepared its draft of *agenda* and submitted its *schema* of doctrinal enactment. The Pope was not a member of the council; he was separate from it, above it. Its acts and decrees were of no force or value without his sanction. The Pope did not need the council, as a matter of necessity, as the sovereign of Great Britain and the President of

the United States, by constitutional provision, require a parliament and a congress to enact measures before they can execute them. The Pope could have formulated and enforced the decree of his own infallibility without the intervention of the Vatican Council. The Pope can do without the Council, but the Council cannot come into being nor exist without the Pope. The Vatican decrees, without the approval of the Pope, would have been worth no more than the parchment on which they were engrossed. All this has passed before the eyes of the present generation; all this we know as a matter of fact. It is stamped indelibly upon the picture of the official Pope as he confronts us to-day. Now let us look upon S. Peter in his relation to the first General Council, as the HOLY GHOST reveals him to us in the fifteenth chapter of the Acts of the Holy Apostles.

The progress of the Gospel had developed what we may call the first burning question which has agitated and divided the Church. There have been many such questions since, but never has there been presented any, save that which touched the Person of our LORD, of graver importance. When Gentiles yielded to the claims of CHRIST and asked to be received into His fold, the issue was at once raised, on what terms shall they be admitted? Must they first be made Jews by circumcision, and then be made Christians by baptism, or shall they at once be baptised, without the intervention of circumcision? It seemed an open question. There was much to be urged on both sides. GOD'S words, in imposing circumcision upon His people as the sign of His covenant, seemed to imply that it was to be of *perpetual obligation*, and hence

the Judaic Christian might reasonably argue that all, of whatever race or clime, must first yield themselves subjects of Moses' law before they were qualified to become CHRIST's disciples. On the other hand, it might be urged that the ceremonial law was done away in CHRIST, because He fulfilled it; that baptism replaced circumcision, and that to require the latter as a preparation for the former would be illogical and unnecessary.

Under these circumstances the discussion, as might be expected, waxed fierce and warm. All parties were drawn into it, since it involved the status of all. Jewish and Gentile convert were alike interested, because the decision, be it on one side or the other, would affect them all very seriously and nearly. To meet this issue, the first General Council was convened. We may justly call it *general*, because it represented the *entire Christian world* as it then existed; because we know that the HOLY SPIRIT presided over its deliberations and guided its conclusions, and because its decisions have been accepted, with the Blessed Scriptures, by the *universal Church*.

As the Word of GOD gives us the records of this Council, so it gives us an account of S. Peter's relation to it. In every essential particular, that relation, as thus portrayed, is different from the alleged position of the Bishop of Rome since Gregory VII. S. Peter did not summon the Council. It grew out of the urgency of the debate in Gentile Antioch, and S. Paul and S. Barnabas were the chief instrumentalities employed in gathering it together. When it was assembled, S. Peter did not preside over its deliberations nor open its discussions, although he was present and seems to have remained until the close of its

sessions. S. Peter did not prepare the subject matter of business, nor did its decrees, when formulated and passed, wait for his approval in order to become the law of the Church.

Nothing can be more decisive against the claims of Modern Rome, than the sketch of the Apostolic Council presented to us by the BLESSED SPIRIT. S. James, of Jerusalem, presided, not as the deputy of S. Peter, for S. Peter was present and spoke for himself, but in his own right, as the local Bishop of the city where the Council was held. S. Peter was not the first speaker, nor the last. He was closed up in the debate as any other member of the body might be, by many who spoke before him, and by S. Barnabas and S. Paul, who spoke after him. S. Peter made a speech on one side of the question in dispute, pleading in behalf of the Gentiles. S. James, not S. Peter, summed up the discussion and gave the decision in these words: "Wherefore, my sentence is that we trouble not them which from among the Gentiles are turned to God; but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled and from blood." (Acts xv, 19–20.)

The decrees of the Council were not issued in the name of S. Peter, but they begin as follows: "The Apostles and elders and brethren send greeting," etc. The Council claims for itself the highest authority, since it asserts that its action is inspired—"It seemed good to the HOLY GHOST and to us," it states as a preface to the injunctions which follow, and then it lays down "the necessary things" which have been from that day to this, binding upon the universal Church.

The position of S. Peter, it appears, then, on the testimony of God's Word, was, on this crucial occasion, entirely subordinate. Where were his powers, and privileges, and prerogatives? If he possessed them, why did he not make use of them? Place the Council of Jerusalem, with all the Apostles present, inspired by the Holy Ghost, presided over by the holy James, side by side with the Vatican Council of 1870. Look on the one and see S. Peter in person sitting among his brethren in a subordinate position, and then look on the other and see the alleged successor of S. Peter in his palace, aloof from the Council, but its lord and master, and answer whether the likenesses belong to the same office; whether by any development along the lines of nature or of grace the Apostle of Jesus Christ, as he appears in the Council of Jerusalem, could be transformed into the Pope of Modern Rome, as he rules the Council of 1870 from the Vatican.

CHAPTER XIV.

THE HEAD OF THE CHURCH.

AFTER the fifteenth chapter of the Acts of the Holy Apostles, S. Peter disappears entirely from the narrative, and the BLESSED SPIRIT limits Himself strictly to an account of S. Paul's labors in fulfilling his mission to the Gentiles, until his first imprisonment and sojourn in Rome, for two full years. The interval thus traversed by the inspired writer embraces many busy and critical years in the *first and pre-eminently formative period of the Church's life.* This was her first age, her first going forth to convert the nations, her first assertion of herself as the Kingdom of GOD on earth, on a basis as broad as mankind and a duration as lasting as time. She is presenting herself for the first time in succession to race after race, and claiming their allegiance to her as an imperial power, *organized by God Himself.* She makes known her polity, she administers her sacraments, she exercises her discipline, she dispenses her charities, she adds to her company of embassadors for CHRIST, she invests them with their office and supplies them with their credentials, she preaches the everlasting Gospel, she teaches her fundamental and essential truths—in a word, she plants herself and grows to dimensions which attract the attention, and excite the hostility of her neighbors, in every province and almost every considerable city of the civilized world.

Relatively speaking, no greater conquests have ever since been made by the missionaries of CHRIST, than were achieved by S. Paul and his companions, within the period terminated by the closing chapters of the inspired history of the Acts. Is it possible that thus far, while the Church has in miniature shown what she will accomplish in the end, triumph on every field and subdue every foe, is it possible that the fundamental principle of her government on earth should have been ignored? It will not do to say, "The narrative is confessedly an epitome, very condensed and brief, a mere selection from an immense amount of material which is left out of accounts and hence we must not conclude that a matter was not taught because it is not distinctly mentioned." It will not do to urge this undoubted truth in reference to the point in dispute between the Modern Romanist and ourselves, namely, the character of the government appointed and constituted by Almighty GOD over His Church on earth, whether it be *an absolute monarchy vested in S. Peter and his successors in office as viceroys of Christ*, or *an oligarchy limited, vested in the Apostles and their successors, acting in co-ordination and in mutual dependence upon their Divine Master*, because this is the root principle of ecclesiastical polity, and it is not only impatient of being suppressed, but we cannot well conceive how it could be left out, either in the actual teaching of the Apostles or in the narrative which records that teaching, brief and fragmentary as it may be.

Can we conceive that the system of English colonization could have started on its career, and made any progress without involving some knowledge of the sovereignty of the British crown, not only on the part of the colonists

themselves, but also of those among whom they dwelt? Can we conceive of any history of English colonization, however desultory, which neither directly nor indirectly made any allusion to the relations of colonies to the central power at home?

The case is all the stronger, because the older and more impartial Roman Catholic theologians admit that the government of Bishops, or *episcopacy*, is unquestionably revealed in the New Testament, and in this very Book of the Acts of the Holy Apostles; then, we ask, why not the *supremacy of S. Peter and the papacy?* One solution of the difficulty is because these ideas are the product of a later age. They were unknown to the Apostles and the first believers. They are the growth of later centuries, and, as *matters of faith*, were not imposed upon the Roman obedience *until A. D. 1870.* The Modern Romanist has yet to find an answer to the negative argument, which is so overwhelmingly convincing.

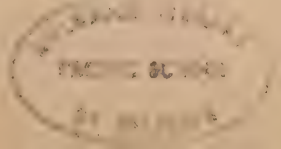
S. Paul enjoyed a conference of fifteen days with S. Peter. To this he refers long afterwards, so that he kept fresh in memory that precious season of learning the truth from the chief Apostle, in the theory of Modern Rome, the sovereign pontiff and infallible teacher of all mankind. Did S. Paul learn S. Peter's true official character and position in the Church of GOD on that occasion, or not? If he did, why did he ever after keep it to himself? If he did not, why did S. Peter suppress it when he was teaching the Apostles of the Gentiles, him *who was to teach much the greater part of the then known world, and the very Italy and Rome where S. Peter has his alleged seat of empire* over all the earth?

A prior question may be raised in this connection. We have an account of S. Paul's call to office. Why, we may ask, when he receives from JESUS his commission and subsequently his investiture, why, if he were to be placed in subjection to S. Peter, if he were to exercise his ministry in dependence upon him, why is no hint of this, so far as is recorded, given? Why does S. Paul, so far as we know, never recognize, by word or deed, his subordination to S. Peter? If Modern Romanism be true, can this be explained? Let it be remembered that S. Paul's conversion is thrice recorded, once in direct narration and twice from his own lips, when pleading before his own countrymen, and before King Agrippa. If his commission, given in person by his Divine Master, were a subordinate one, and the real head of the Church on earth were another, even S. Peter, and he must be accountable to him, is it not passing strange that no hint is given that such was the constitution of the Church in the central, fundamental principle of its government?

Let us look at this subject from another point of view, and we shall find the result equally convincing and unanswerable as against Modern Rome. It was the boast of S. Paul that he was a pioneer in preaching the Gospel and planting the Church. "Yea," he says, "so have I strived to preach the Gospel not where CHRIST was named, lest I should build upon another man's foundation." (Rom. xv, 20.) The Apostle of the Gentiles was the first to enter and occupy new regions for his Divine Master and His Kingdom on earth. He, therefore, in a spiritual sense, takes his place with discoverers and captains who serve under orders from a sovereign power, and claim all

that they find or capture in the name and on the behalf of their master who sent them forth to discover or to conquer. We have all the essential elements which make S. Paul's case in his relation to CHRIST and His Church exactly parallel to that of Columbus, and Cabot, and Henry Hudson among discoverers, and of Scipio, and Cæsar, and Belisarius, and Marlborough among captains. They are alike deputies, acting for another, who sends them forth and gives them their supplies. They are not independent; they are acting under commission and are limited by its terms; they are responsible to the sovereign power under which they sail, or march, or preach. In every case alike, the land discovered, or the province conquered, or the people evangelized, is taken possession of, and held, in the name of the constituted authorities at home.

When Columbus touched the soil of the New World he raised the flag of Spain and claimed the country in the name of Ferdinand and Isabella. When Cæsar subdued the barbarous tribes of Gaul and Britain he compelled them to become tributary to Rome. When S. Paul, therefore, converts the heathen, he is a pioneer, he comes to them as the *first herald of salvation*, and brings them into subjection to the Kingdom of CHRIST on earth. This certainly must be the case, and if it be true that S. Paul was acting under the orders of S. Peter, how can we account for the astounding fact that he never so much as even mentions the name of the sovereign pontiff? never in any way, directly or indirectly, so far as the inspired history informs us, refers to him in all the conquests which he made for CHRIST?



If Modern Romanism be the divinely appointed polity of the Church, then the ministry of S. Paul, as detailed in the Acts of the Holy Apostles, is an enigma as great as it would have been had Cæsar made his conquest for himself and never mentioned the name of Rome; nay, even greater, since we know that Cæsar was "ambitious," and, as an unregenerated heathen, he might have yielded to temptations which swayed him in the sequel, and claimed the vanquished provinces as his own lawful prey. But S. Paul was, as we all know, beyond the reach of any suspicion as to his motives. He gave up all things for CHRIST. What are we to say, then, if it can be proved that in all his journeys from Jerusalem to Illyricum, in all his labors in bringing the tidings of salvation to new races, in all his teaching in sermons, and speeches, and conferences, he never, so far as the HOLY GHOST informs us, even mentions S. Peter, although, as Modern Rome teaches, the same BLESSED SPIRIT made S. Peter the viceroy of CHRIST, the sovereign head of the Church on earth, and qualified him for his post and work by bestowing upon him the gift of official infallibility?

Can this enigma be solved? We answer, no, it cannot, on the assumption that Modern Romanism is true. The solution is that Modern Romanism is unscriptural and false; that S. Paul and his contemporaries, including S. Peter, knew nothing of it. While the last thirteen chapters of the Acts of the Holy Apostles remain as a part of GOD'S Word, they furnish a negative argument against the papacy which is absolutely unanswerable. The closing scene which the HOLY SPIRIT discloses to us in the final chapter of the Acts is a spectacle upon which a Romanist

of the present day cannot look without dismay. There we see S. Paul in Rome, dwelling in his own hired house, *in S. Peter's spiritual home,* sending for the *Jews, S. Peter's special charge*, reasoning with them and seeking to persuade them to accept the Gospel, and yet, so far as we are told, absolutely ignoring the head of the Church in his own see and among his own people. If S. Peter had been then recognized as the Pope to-day is acknowledged, the absolute monarch of the Christian world, S. Paul would not and could not have acted as he did in Asia Minor, and Syria, and Palestine, and Macedonia, and Achaia, and Athens, and above all, in Rome.

CHAPTER XV.

NO MODERN ROMANISM IN THE ACTS OR EPISTLES.

AS we advance through the Scriptures of the New Testament, the negative argument against the Divine origin of the polity of Modern Romanism, as resting upon the alleged prerogatives of S. Peter, investing him with the office of absolute monarch, supreme over all persons and estates in the Church on earth, waxes stronger and stronger. It is eminently suspicious, as one faces the Roman Catholic theologian, and asks him for the proofs in GOD'S Word of the official position which S. Peter and his so-called successors hold in his system, to be referred *exclusively* to passages in the *Gospels*. One naturally responds, "When our LORD uttered these words which you adduce in support of the claims of S. Peter as the head of the Church on earth, the Church, the Christian Church over which he was to reign supreme, did not exist; it did not come into being until some time afterwards, on the day of Pentecost. Now what I feel to be necessary, in order to give your Scriptural argument any cogency, is that you should be able to show from the post-Gospel Scriptures that when the Church became an existing fact, an institution set up on the earth, by the hand of GOD, S. Peter took his place in it, *the place* which our LORD'S words described and assigned him, if your explanation of their meaning be correct. What I crave is *that history should interpret prophecy.*

"Our LORD's words," you say, "*foretell* what S. Peter would be, what powers he would possess and what jurisdiction he would exercise in the Church on earth, which was shortly to come into existence." The post-Gospel Scriptures cover the entire subsequent life of S. Peter and reach many years beyond, and yet you adduce no evidence from these Scriptures to show that either S. Peter himself claimed that he possessed such a position, or that his contemporaries knew that it was his. It is true that you bring forward a number of passages which exhibit S. Peter consistently the same to the end, as the *first* among his brethren in action, as he was the first in zeal and earnestness; but all these passages fail to furnish the slightest scrap of testimony in favor of S. Peter's alleged *official supremacy*. On the contrary, they make strongly the other way, because had S. Peter been, by *Divine commission*, the supreme head of the Church, he must have known it, and his fellow Apostles, who heard our LORD speak, must have known it, and he would not, and he could not, in the face of such knowledge possessed by himself and others, have sunk his official position, persistently and consistently, out of sight, have put his supreme lordship over the Church, an official gift of trust, aside, and continued to be, as of old, before the descent of the HOLY GHOST, which all admit completed for the Apostles their Divine investiture, simply the *first among his equals*, a position due to *personal characteristics alone*.

What would we say of the obligations of the Sacraments, *as enduring throughout all time*, if the Gospels alone made mention of them in their institution by our BLESSED LORD, and only indirect allusions to them could

be found in the subsequent Scriptures, as though they were of slight estimation in the minds of the first Christians, and were rapidly sinking into oblivion? We should conclude, and rightly, too, that the Catholic Church throughout the world had erred in assigning the Sacraments the place which she has in her system, and that heresy and schism, and those who sympathize with them, were logical and loyal to GOD'S revealed Will in treating the Sacraments as of little or no value, and teaching men by example and precept to make light of them and ignore them. Nay, our feeling would be that the Quakers were probably the nearest to the Divine intention, in ceasing altogether to celebrate the Sacraments. But now, when we are confronted with a mass of evidence from the Acts of the Holy Apostles and the Epistles, proving incontestably that the first Christians and their descendants through Pentecostal times, and until the close of the canon of Scripture, regarded the Sacraments as of *supreme importance*, we are convinced that the Catholic Church is right and that heresy and schism and their friends are wrong.

And for the same reason, in the opposite direction, because we do not discover the slightest proof that the Apostles or their contemporaries, or those who survived them, interpreted our LORD'S words relative to S. Peter as Modern Rome does, we must reject her teaching and practice in this particular as we do those of other heretics and schismatics, and adhere to the Communion of the Catholic Church.

Suppose, for example, that Rome could adduce, in support of her view of what our SAVIOUR meant when

He addressed to S. Peter the words, "Thou art Peter and on this rock," etc., "Feed My sheep," etc., passages from the Acts and Epistles showing that from the day of Pentecost and until his death, S. Peter was regarded by his contemporaries as holding essentially the same official position which the Pope in the system of Modern Rome enjoys to-day, what could we say? Suppose she could bring forward, as bearing upon S. Peter's alleged claims, parallel statements to these touching the sacramental system as embodied in the offices of the universal Church: "They" (the converts on the day of Pentecost and hence the *very first believers on Christ*) "they continued steadfastly in . . the *breaking of the bread*" (Acts ii, 42). The breaking of bread was the daily practice of the believers in Pentecostal times (Acts ii, 46). When S. Paul meets the brethren at Troas and works his great miracle in the restoration of Eutychus to life, the Divine Historian does not neglect to tell us that the Apostle "broke bread" (Acts xx, 11). Indeed, as it were incidentally, the BLESSED SPIRIT just before informs us what the leading service of the first day of the week—or, as we would say, Sunday—was at that time; for He relates as follows: "And upon the first day of the week, when the disciples came together to break bread" (Acts xx, 7). S. Paul challenges an answer to the inquiry, "The cup of blessing which we bless, is it not the communion of the Blood of CHRIST? The bread which we break, is it not the communion of the Body of CHRIST?" (I. Cor. x, 16).

These are samples of direct, positive testimony as to the place which the Holy Eucharist held in the practice of the Apostles and those whom they brought up in the nurture and admonition of the LORD. Besides this direct evidence

we have a large amount of corroborative testimony which is of immense weight in establishing the same conclusion. Much of S. Paul's language, in his Epistles, is liturgical, and the primitive liturgies, in the matter which is common to them all, and therefore undoubtedly Apostolic in its origin, are saturated with the phraseology of our LORD borrowed from the sixth chapter of S. John. Were the Roman Catholic able to produce one single passage or fact like these in attestation of S. Peter's imaginary prerogatives, he might claim a hearing; but his inability to do this, constitutes a negative argument against his theory of Church government, which seems to us invincible and unanswerable.

The negative argument grows stronger, we say, as we advance in the Scripture narrative, after leaving the records of the Acts of the Holy Apostles. S. Paul is ordinarily said to be the author of fourteen Epistles. Leaving out of account the Epistle to the Hebrews, there remain thirteen which are undoubtedly his. Of these, four are addressed to individuals, and nine to churches or bodies of Christians who were associated together under the name of the city, or province, where they dwelt, as the Romans or Galatians.

We have seen that, so far as Holy Scripture informs us, S. Paul, in preaching, *as a pioneer*, to his own countrymen, and the heathen, the unsearchable riches of CHRIST, makes no mention of S. Peter. He comes, he sees, he conquers, in Palestine, in Syria, in Asia Minor, in Macedonia, in Illyricum, in Achaia and in Athens, and yet he sends no letter to S. Peter; he makes no claim for him of universal jurisdiction. He acts as, under CHRIST,

supreme himself over all whom he made tributary to the Gospel.

The *brevity* of the records of the Acts, perchance it may be said, will account for the omission. This explanation of what seems beyond belief, if Modern Rome's claims be true, we by no means allow. We can admit that such an omission might have occurred on one occasion, or two, or three; but when the BLESSED SPIRIT, Who guided S. Luke to write the narrative, persistently leaves out all reference to S. Peter as head of the Church on earth, and whose deputy S. Paul, the prominent figure in the history, really was, we cannot be persuaded that any other reason can be given for the silence of the inspired writer than that such claims and prerogatives of S. Peter were absolutely unknown in Apostolic times. But, for the sake of pushing the argument still further in the same direction, let us concede that the exceedingly condensed narrative embraced in the last thirteen chapters of the Acts, explains the omission of all reference to S. Peter on the part of S. Paul, in his missionary journeys.

We come now to the perusal of letters of instruction, and exhortation, and counsel, and rebuke, and consolation, addressed by the same S. Paul to the same churches, at intervals during a period of more than *twenty years*. May we not anticipate in them direct, dogmatic teaching on the headship of S. Peter over the entire Church on earth? If not that, then may we not expect some suggestion that his beloved children, whom he had begotten in the LORD, should, to avoid the perils of heresy and schism which abounded, hear the voice

of S. Peter, and adhere with unquestioning obedience to his communion? And if not so much as that, may we not look for some allusion to S. Peter's prerogatives and privileges? No; our reasonable demands are destined to be disappointed. As we pass from letter to letter, we fail to find anything of the kind, and we close the series of *thirteen letters* with the conviction that either Modern Romanism, as regards S. Peter's position, is untrue, or else S. Paul was in absolute ignorance of it, up to the moment of his martyrdom.

Can anything be stronger than this? Can we imagine a Patriarch in the obedience of the Pope, and such, in the view of Modern Romanism, was S. Paul, conducting missionary enterprises to the heathen, and then, when his success was measured by hundreds of converts in many different lands, writing to them letters of instruction and counsel, and making no allusion whatsoever to the claims and prerogatives of the blessed Peter and his successors? Is such a thing conceivable? Is it possible? Brevity of narrative will not account for this omission, if it be omission, as in the case of history, since we are dealing now with letters, of which we have the full text from the salutation to the conclusion. To us this aspect of the negative argument against Rome, is decisive. It is simply crushing.

But as we read these letters of S. Paul, there are facts mentioned and statements made which seem, in view of what Modern Rome claims to-day for S. Peter, to have been set down by the Blessed Spirit for the express purpose of refuting the system in its fundamental error. The testimony thus afforded is all the stronger,

because it emerges incidentally. It comes to the surface now and then in such a way, as to show what was the real constitution of affairs, and the normal relation of persons and things, when S. Paul was exercising his ministry, and S. Peter was alive and administering his Apostolic office.

We proceed to give illustrations of what we mean. In the first Epistle to the Corinthians, S. Paul rebukes the believers in that city for their schismatical spirit, and he makes his charge specific by stating facts. He alleges that there were in the Church of Corinth, some who claimed to be followers of S. Paul, and others of Apollos, and others still of *Cephas or Peter* (I. Cor. i., 12). Now if it were true that S. Peter was in the place of CHRIST, head of the Church on earth, then to be *of Cephas* was to occupy the right position, to be in communion with the Catholic Church. Can a Roman Catholic censure his brother to-day because he alleges, "I am of Cephas' successor?" Then why should S. Paul blame a Corinthian Christian for claiming to be of Cephas himself? Simply because, we answer, neither Cephas nor S. Paul in their day, knew anything about these prerogatives and privileges of the Pope, which are an invention of a later age.

Again, in his Epistle to the Galatians, S. Paul tells us (Gal. ii., 11–21) that he withstood Peter to the face, because he deserved to be blamed, and rebuked him sharply in the presence of the whole Church at Antioch. The point in dispute was of crucial importance; it involved both doctrine and practice—the question, namely, whether the Gentiles must first be circumcised before they were baptized, and keep the ceremonial law, or not.

S. Peter was guilty of dissimulation. He was seeking to occupy two opposite positions at the same time, and be on both sides of the question at once. For this weakness, if not worse fault, he is publicly called to account by S. Paul, and severely rebuked and condemned.

It is a maxim of Romanism, formulated among the dicta of S. Gregory VII, that "the Pope is above all and judges all, *but is judged by none.*" How is it, then, that the blessed Peter, to whom our LORD spake, goes wrong *in the sphere of faith and morals*, and is exposed, and rebuked, and judged, and condemned, by an inferior? The HOLY GHOST answers, "I caused the incident to be preserved in the sacred Scriptures that it might serve its purpose in the ages to come, and stand as a perpetual refutation of the central root error, which I knew would be developed in a later age in the Western Patriarchate, under the names of *the supremacy and the infallibility* of the Pope."

CHAPTER XVI.

THE EPISTLE TO THE ROMANS AND THE EPISTLES OF S. PETER.

THE negative argument against Modern Romanism culminates in the Epistle of S. Paul to the Romans and the Epistles of S. Peter himself. In order to appreciate the position adequately, we must remind ourselves of a few facts, and state what Rome claims as regards S. Peter's relations to the Church in the imperial city, and the consequences which are drawn from this supposed connection.

The Epistle to the Romans was written at a date not earlier than 55 A. D., probably two or three years later. S. Paul had not yet visited Rome in person, but promised that he would do so at some subsequent time not far distant, and impart to his brethren there some spiritual gift (Romans i., 11). The subject matter of the Epistle is doctrinal beyond any other of the great Apostle's writings. If ever he speaks with authority and appears in the character of one exercising jurisdiction in the sphere of faith and morals, it is in this letter to the Roman Church. Its relative importance, as compared with the other Scriptures of the New Testament, in determining dogma, is shown by the immense mass of literature, controversial and explanatory, to which it has given birth in the Christian Church. The personal element of friendship and intimacy with individuals on social

and spiritual grounds, is a striking characteristic of this Epistle, and it closes with numerous salutations and many incidental reminiscences of a private nature between the writer and his friends, which are exceedingly interesting. To sum up, this letter to the Romans is universally allowed to occupy the *first place* among the writings of S. Paul. It is called his "palmary Epistle."

The Church of Rome to-day claims that S. Peter had visited Rome long before S. Paul wrote his Epistle to the Romans; that he had founded the Church there and was its first Bishop, or rather the first Pope; that he held the papacy for about the space of five and twenty years, and was martyred outside the gates with S. Paul on the same day. We are in no way concerned as to the truth of these allegations. They present the basis on which Modern Romanism rests as a system, an absolute monarchy, unlimited in the exercise of its jurisdiction from beneath, and claiming universal dominion over the whole earth. They tell us, these allegations do, that S. Peter was at Rome in his day as Leo XIII. is in ours, the sovereign pontiff, supreme over all estates in the Church of GOD; that whether present or absent in person, for the space of a quarter of a century, he was the sole ruler, under CHRIST, over all believers, and to whom all owed obedience.

We are perfectly willing to admit that S. Peter visited Rome. The voice of antiquity seems to prove as much. Indeed, we are inclined to think that he paid two visits at least to Rome—one at the time of the martyrdom of S. James, and the other about twenty-five years afterwards, when he met his death by crucifixion in the reign

of Nero; and perhaps the interval bounded by these two visits, gave rise to the notion of an episcopate of a quarter of a century, which period it was for centuries asserted no subsequent Pope could exceed in the exercise of his office, until Pius IX. broke the spell and sat as Pope for thirty years. All this we are ready to admit in reference to S. Peter, and it is perfectly consistent with his Apostolic character, and is in harmony with Holy Scripture and ecclesiastical history. No logical or other consequence follows from the presence of S. Peter, once or twice, or many times in the imperial city which lends the slightest support to Modern Romanism, which asserts that he was sovereign pontiff there and from this, his see, ruled the earth. For this claim there is not the slightest positive proof, and against it there is the cumulative negative evidence, which reaches its highest point in the Epistle of S. Paul to the Romans.

In order to feel its force, we must put ourselves in the position of a Roman Catholic of the nineteenth century. He is taught, by alleged infallible authority, that S. Peter founded the Holy Roman Church, that he was its head, as well as the head of Christendom, for twenty-five years, that during this period absolute obedience was due to him, and the highest reverence and respect as vicar of CHRIST.

It is a principle of canon law of universal obligation, recognized by the Roman Catholic, no less than by others, that no Bishop may intrude into the jurisdiction of another by official act of any kind, without his express consent previously obtained. If such intrusion be not allowed in the case of equals, much less could it be per-

mitted on the part of an inferior towards a superior, and it would seem to be in the last degree improbable in reference to the Pope, and of all Popes the first, S. Peter, who received his commission directly from CHRIST Himself.

While the Modern Roman Catholic is taught that S. Peter was head over all in the Church, and that every ecclesiastic must keep in his own assigned place, and pay obedience and respect to his superiors, and most of all to the Pope, he is confronted by S. Paul's Epistle to the Romans, a universally acknowledged writing of the great Apostle and inspired by the HOLY GHOST. We may fairly demand from him an explanation as to the astounding facts which it presents, on the assumption that his theory of Church government be true and Scriptural. Here, on the one hand, we have, as alleged, S. Peter sitting as the Bishop of Rome, exercising actual jurisdiction and ruling the entire Church as the universal pontiff; and on the other we have a subordinate, S. Paul, intruding into the Bishopric of his superior, with an official letter traversing the field of faith and morals, entering largely into details and giving specific directions on a variety of topics. Nay, more and worse, we have this inferior entirely ignoring his superior, making no reference to him directly or indirectly, and while he sends salutations in abundance to many persons, both women and men, he has no word of greeting or farewell for his lord and master, his spiritual father, the Pope, the Pope of Popes, S. Peter. What can be offered as an explanation of this more than extraordinary display of wanton, deliberate insubordination, contempt and insult on the part of the discreet, modest, humble,

courteous S. Paul, for he was all this, towards his spiritual superior, S. Peter, if Modern Romanism be true?

It may be said that S. Peter at this time was absent from Rome, and consequently S. Paul ignores him. Probably the fact, as alleged, is true, but does that remove the difficulty? By no means; rather it would make matters worse, since it would reflect seriously upon the moral character of S. Paul, to suppose that he took advantage of the temporary absence of S. Peter to intrude into his jurisdiction and assert himself as the teacher, the administrator, and the Apostle in the place of one who was over him in the LORD. No one who has any respect for the noble Apostle of the Gentiles can for a moment impute to him the meanness, the unworthy motives, which such a supposition suggests.

Again, it may be said that S. Paul was, with S. Peter, a joint founder of the Church of Rome, and, consequently, he writes as one having coördinate authority with the prince of the Apostles, in this relation to the believers whom he addresses. But this attempted explanation, be it observed, in the first place cuts the ground from under the feet of the advocate of Modern Romanism, since the whole structure rests upon the assumption that S. Peter was the *sole founder* of the Church of Rome and the first Pope, from whom all his successors derive their privileges and powers. We might more easily imagine a joint Pope sitting with Pius IX. or Leo XIII. than suppose S. Paul side by side with S. Peter, exercising jurisdiction in writing official letters and imparting spiritual gifts, while the latter was the absolute head of the Church on earth by Divine appointment. In the second place, the sug-

gestion will not serve its purpose, because it introduces into the polity of the Church a principle which all good government, not to say Catholicism, abhors; namely, a division of supreme power between two rulers—a bicephalous monster. "One Bishop to one city" is the universal rule of Christendom, and consequently, to admit that S. Paul exercised coördinate jurisdiction with S. Peter over the Church of Rome not only fails to explain the absence of all reference to S. Peter in the Epistle of S. Paul to the Romans, but is absolutely inconsistent with the theory of Modern Romanism, and suggests a principle of action repudiated alike by civil and ecclesiastical law, by human and Divine government.

The only solution of the difficulty is to dismiss Modern Romanism as a usurpation, and an imposture which has grown up in the course of centuries, and fall back upon Catholicism, the polity instituted by CHRIST himself on the Mount of Ascension, when He gave the eleven coördinate jurisdiction under Him,* as the one sole Head over all the world and through all time; the polity invested by the HOLY GHOST with living power on the day of Pentecost, when the BLESSED SPIRIT descended and qualified the Apostles for their work; the polity which has the promise and pledge of perpetuity from the Divine LORD, when He gave His Word that the gates of hell should never prevail against His Church.

Catholicism recognizes S. Peter as the first of the Apostles, but still as an Apostle on a level with his brethren, as having jurisdiction with them, but not over them; and hence S. Paul's silence respecting S. Peter when he writes

*See illustrations—Frontispiece.

to the Church of Rome, needs no explanation whatever; it explains itself. S. Paul had no more reason to refer to S. Peter when addressing the Romans, than he had to any other Apostle who was not in Rome when he wrote. But on the theory now held as of faith by the Church of Rome, this Epistle is an enigma, a puzzle which defies every effort to solve it and leaves the Roman Catholic in hopeless confusion in the difficulties which it creates.

If S. Paul thus ignores S. Peter when writing to S. Peter's own Church, where, as alleged, he reigned as sovereign pontiff for a quarter of a century, we may expect that S. Peter, in case he writes to the believers in any quarter of the world, will assert his position as universal Bishop, and claim the obedience which is his due and which it is a sin to withhold. But what shall we say if we find that S. Peter does send not one, but two circular letters, which are included in the canon of Scriptures, and in them not only does not assert his legitimate position, as alleged by Modern Romanism, but does not intimate that he is anything more than a simple Apostle? He ignores not only all his privileges, but his office as the teacher and ruler of Christendom, and that, too, when it would seem to be necessary to give weight to his instructions and warnings.

S. John, it is true, calls himself "*the elder*," but he is elsewhere in Scripture spoken of as *an Apostle*, and is universally acknowledged as such by his contemporaries and all succeeding ages, and hence we may ascribe to modesty this sinking himself to the level of an inferior office by the beloved disciple. This explanation will not, however, serve in the case of S. Peter, since nowhere in

Holy Scripture is he presented to us as holding any office *above an Apostle*, nor does ecclesiastical history intimate that in the earlier ages anyone ever suspected that he was more. In his Epistles, S. Peter calls himself an Apostle, and this is claiming, so far as we know, *the highest official dignity to which he was entitled.* The Roman Catholic asserts that S. Peter was the vicar of CHRIST and the head of the Church on earth, and that when he calls himself, as he does in these Epistles, simply an Apostle, it shows his modesty and humility in thus ignoring his true position. We can show from GOD'S Word that S. John was an Apostle of JESUS CHRIST, and hence when he styles himself "the elder," we are prepared to admit that his doing so may indicate his modesty. When the Roman Catholic can prove by the authority of the New Testament that S. Peter held an office superior to the Apostolate, we shall be equally ready to admit that when S. Peter uses the designation "Apostle" in reference to himself, he displays his humility, but not until this is done can we allow the proposed explanation to stand.

The two Epistles of S. Peter, therefore, taken in connection with those of S. Paul, and especially his Epistle to the Romans, show that so far as their testimony goes, neither of these Apostles had the most distant idea of the alleged supreme office in the Church on earth with which S. Peter had been invested by his Divine Master. They show still further that each acted on his own lines, steadily, continually, and consistently, in a manner absolutely irreconcilable with the known existence of such supremacy. This is the more remarkable, in view of the fact that S. Paul had been the guest of S. Peter at

Jerusalem, for the space of *fifteen days* at the outset of his ministry (Gal. i., 18), and we may reasonably suppose that S. Peter, in giving his younger brother the benefit of his experience, and knowledge, and counsel, as a preparation for the great missionary work upon which he was about to enter, would not leave out of his instructions, as Modern Romanism holds, the fundamental principle of Church government established by CHRIST Himself in his person and in his hearing; a principle upon which everything else ultimately turned, since it involved the source on earth of the grace of orders, and through them, of the sacraments, of jurisdiction and of discipline. It is inconceivable that S. Peter, in his conference for a fortnight with S. Paul, should have ignored what any Roman Catholic of the present day would speak of first and before all else, the supremacy of the prince of the Apostles and the unity which flows from his headship.

On the assumption that S. Peter made known to S. Paul the principles of Church government as summed up in Modern Romanism, how can we explain the letters of S. Paul, and above all, his letters to the Romans, which not only ignore entirely the Petrine supremacy, but are utterly inconsistent with it? How are we to explain S. Peter's letters, which equally with S. Paul's Epistles, ignore his own headship over the Church, of which, if he possessed it, he must have known, since, as the Roman Catholic affirms, CHRIST gave him this place when He said, "Thou art Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it?" Would it be possible in the Roman obedience to-day, for the Archbishop, say, of New York, to write an official letter, giving

instruction in faith and morals, to the Church of Rome, and salute many of the faithful in the holy city, while the papal chair was filled, and absolutely ignore the Pope? If Modern Romanism be true, S. Paul did this. Would it be possible for a Pope since the time of Gregory VII. to write an encyclical letter or letters to his children scattered abroad in the midst of this naughty world, and sink his office, which would give point to his instructions and admonitions, sink it entirely out of sight? If Modern Romanism be true, S. Peter did this.

We ask the Roman Catholic to answer these questions; and if he says that it would not be possible, then we ask him how it was possible for S. Paul, who takes the place of the supposed Archbishop, and S. Peter, who more than represents the present Pope, because he stands next to our LORD, how it was possible for them, S. Peter and S. Paul, to do these very things which it is impossible for their successors in office to do to-day?

CHAPTER XVII.

S. JOHN NO MODERN ROMANIST.

WITH S. John, the testimony of Holy Scripture, as bearing upon the polity and form of government of Christ's Church on earth, is closed. He is the *last* witness. He is unique, too, in his relation to the question under discussion. He speaks not only of the past, and of the present which was before him in his extreme old age, in the one hundreth year of our era, but he looks into the future and, as inspired by the HOLY GHOST, he presents in prophetic vision to our view, the Church triumphant in Heaven. We have not only his Gospel and his Epistles, but also his Apocalypse. He carries us back into the infinite past in his Gospel, when he declares "In the beginning was the Word, and the Word was with GOD, and the Word was GOD;" and he bears us onward into the infinite future, when in his Revelation he describes the new Jerusalem, as it shall be when time shall be no more, and all the redeemed shall be gathered within its walls. He sweeps through eternity, if we may so say, in his narratives, and testifies in the most emphatic manner as to the true character of the Head of the Church, JESUS CHRIST our LORD, and with equal clearness he sets before us the true character of His Body, the Church of the Living GOD.

This is as we might have expected. Could any one

with reason suppose or anticipate that God would arrange a dispensation for man, and call it by definite names, and not disclose its essential principles? As well might they suppose that God would send His Son into the world in disguise, and give no clue to enable anyone to discover who He really is, His personality, His nature and His offices. God did send our BLESSED LORD into the world in *disguise*, but He assigned to S. John, in preference to all others, the special duty of making known to mankind the Godhead of JESUS CHRIST in hypostatic union with His human nature. On the same plane with the Head GOD has placed His Church, *a Divine institution in disguise*, covered with human and material habiliments in officers taken from among men, and spiritual gifts hidden beneath outward signs; and he left it to S. John, with the other inspired writers of the New Testament, to reveal the true character of His Church, *the Body*, as He did in the case of His Eternal SON, *the Head*.

As is the Head, so must the Body be. The laws which govern them both must be the same, the conditions which environ them both must be alike; and so they are as Scripture discloses them. The Head, while upon earth appeared as a Man among men, using outward means to work His wonders, and submitting to all the vicissitudes and experiences of time and sense, which could possibly render His disguise perfect. Bethlehem began the shrouding of His glory, and on Calvary, it was completed. The Infant in Its mother's arms seemed far removed from the mighty GOD, but farther still, as far as possible, appeared the Victim on the Cross. The New Testament writers, however, and pre-eminently S. John, enable us to pen-

etrate the disguise, and recognize the Lamb of GOD at His birth and the eternal Word at His death. Would it not have been strange had this not been so? Can we believe that it could have been possible for GOD to have left us in perplexity as to the real character of the Head of His Church?

Would it not be equally strange and repugnant to reason, to suppose that GOD would close His Book of Revelation, and leave the true character of the Body, the Church itself, in doubt, so that no one could say where it is, or what it is? There are those who would fain have us believe that this is actually the case; that Revelation is clear as to the criteria which determine the position of the Head, fix His personality, His two natures, His three Offices, but leave the Body in absolute uncertainty, giving no hint as to its structure, its functions and the laws of its life. Let those credit this who can. To us, it seems so near an approach to what is contrary to right reason, that we forbear to characterize it. A visible Head, an invisible Body; a Head presented to mankind with clearly defined features, a Body without any distinctive polity or government; a Head the same yesterday, to-day and forever, a Body that is always changing! Nature refuses such a monstrosity; can grace tolerate it? There are those who think so.

Here, as in many other things touching faith and morals, the Roman Catholic and the sectarian of modern times, draw very close to each other, and take essentially the same position. Both alike insist that while their systems are sustained by Scripture, they are not clearly revealed in its pages, except in the most general way, leav-

ing time to develop the details, or else to show that there are no details of Divine appointment, and that all or nearly all is committed to man to shape and form as he may deem wisest and best. The *Romanist*, from his standpoint, asserts that from the first, our LORD constituted S. Peter the head of the Church, in His place, on earth; but, as a matter of fact, S. Peter's prerogatives and privileges in their fulness, were not defined and enjoined as articles of faith until more than eighteen centuries after he was dead. The *sectarian*, from his point of view, affirms that his system revived the Gospel in the sixteenth century, which had virtually been dead and buried almost from the beginning, and that his special reformer, be he who he may, is an authority second, if not equal, to all the Apostles combined, and that only then, when Luther, or Calvin, or Zwingli, or Wesley, or Fox spoke, was the truth made known, and the Church emerged from the obscurity which had covered her since the first age, to be recognized as having a definite or a variable form, or none at all, according as he takes the position of the Lutheran, or Presbyterian, or Congregationalist, or Quaker.

In both cases alike, it will be seen that what is called orthodox Protestantism, and Modern Romanism, virtually affirm that while Holy Scripture leaves us in no doubt as to the true character of the Head, it does not define with any approach to clearness, the real nature of the Body; that, in consequence, during much the greater part of the time which has elapsed since the day of Pentecost, Christians have been either entirely mistaken as to the constitution and polity of the Church, or else, with the first general principle only in possession, have been struggling

to develop and apply it until the present age, when papal infallibility is defined, proclaimed and enjoined as of faith, and crowns their efforts with success.

In the case of Protestanism, the discovery is made in the sixteenth century, that the Body of CHRIST, the Church, has no distinct visible organization authorized by GOD, and that, in consequence, it can have no official ministry, and no sacraments, and holy rites which convey grace; that it is, in effect, for it must come to this, a voluntary religious association of persons who think alike, and agree to act together with a view to mutual edification and spiritual culture. With the Roman Catholic, the nineteenth century at length enables him to see the Church, the Body of CHRIST, for the *first time* in all the ages, in her true character and her fully developed form. The Vatican decrees of 1870 enlarge the area of faith for the Roman obedience, with the addition to its beliefs that the Church is an absolute monarchy, under an infallible human sovereign, unlimited from beneath and scarcely, if at all, limited from above, the successor of S. Peter, the vicar of CHRIST, the spiritual lord of the whole world.

Confronting these systems, which are alike the product of ages far removed from CHRIST and His Apostles, stands S. John, appointed by his Divine Master to tarry as the last inspired witness, and complete the testimony of Revelation. His Gospel supplements the three which had gone before, and presents Him Who is "the Way, the Truth, and the Life" as the eternal Word, taking unto Himself the attributes of infinite condescension and humiliation, and adding them to the glories of the Godhead. His Epistles, from the standpoint of actual observation

and experience, refute the heresies which assailed the Incarnation; and his Apocalypse bears the messages of the Blessed Spirit to the Churches, and reveals the Bride of the Lamb as she will be in her everlasting triumph in Heaven.

If there had been any thing left out in the first three Gospels in our Lord's teaching as regards the organization and polity of the Church, which God desired us to know, we may be sure that it would have been supplied by S. John's Gospel, as we find in its pages the discourses of Jesus on the sacraments of Baptism and the Eucharist. The absence of any such addition, is conclusive evidence that in the Divine mind no more information was needed, and that the preceding Gospels furnish all the instruction from the lips of Christ, touching His Church, which it was necessary for mankind to receive and preserve. S. John's silence, therefore, in reference to the relative position of the Apostles, shuts us up to the conviction that the Blessed Spirit meant us to distinctly understand, that they were forever to remain where S. Matthew, S. Mark, and S. Luke, leave them, *officially on a level.* This conclusion is emphasized by the fact that S. John does make S. Peter prominent in the last chapter of his Gospel, but his purpose is not to elevate him above his peers, but to inform us that he was restored to his place of equality with his fellows, from which he had fallen by his lamentable denials of his Lord. There the last of the Evangelists leaves the rash, impetuous Peter, reinstated, it is true, by his Divine Master in his Apostleship, but with the shadow of that thrice-repeated disloyalty resting upon him.

The Epistles of S. John, by universal consent, were written near the close of the first century, when the Apostle was very old. They are full of warnings against present evils and impending dangers. They supply criteria to test the truth, and recommend antidotes to drive out and cure error. They are a chart to guide the true believer along the pathway of faith to the haven of rest, and peace, and love. In view of their purpose and scope, we can scarcely conceive it possible that the HOLY SPIRIT would have suffered His final witness to forbear to testify in these Epistles, to the value of S. Peter's chair as the divinely appointed safeguard against Antichrist, had the system of Modern Papal Rome been the ecclesiastical polity ordained by GOD. The devil, as the Apostle testifies, was rampant, and exhortation, warning, advice, instruction, were needed, and hence he writes ; but if the papacy be the true polity of the Church, then S. John would seem to be sadly at fault, since he omits to point out the one thing which above all others the believer needed to know.

The beloved disciple who leaned on JESUS' breast, who knew S. Peter well and had been his constant companion during the years which immediately succeeded Pentecost, seems even in his extreme old age, to know nothing of the alleged supremacy of S. Peter, of his reigning in the see of Rome through all time in the persons of his successors as the vicar of CHRIST, the voice of the Church, the exponent of the faith and the divinely appointed centre of unity ; for surely had he known all this, he would not and he could not have kept silence about it, since the occasion demanded that he should have insisted in the most emphatic way, upon the absolute necessity of recognizing

the claims and authority of S. Peter, in order to remain in the communion of the Church and retain the favor of God.

If the theory of Modern Romanism be true, how are we to explain the fact that S. John, who, as the last witness in point of time of the inspired writers, faces the coming ages, does not give them the advice which they need above and beyond all else, "Cling to the chair of S. Peter," and utter the warning which they can never afford to forget or ignore, "Beware of breaking with Rome; in her communion is safety, out of it is ruin?" It is quite out of our power to do so. S. John comes after all the other inspired witnesses; he tarries, as his Lord had appointed him; he looks upon the Church when the hundreth year had come, and heresies had sprung up, and persecutions had again and again visited the flock, and evils, multiplied and various, were coming in like a flood. He stands, as God's sentinel, God's messenger, facing the great future, and we may be sure that he omits to name S. Peter and Rome as the root elements of the Church of God, the ark of safety, simply because they are not. His message goes as far as God permitted, as far as truth would allow, and hence it does not include what Modern Rome, without the warrant of Holy Scripture, or of early ecclesiastical history, claims as fundamental verities to-day.

We pass to the Apocalypse, and here we find S. John clinching the Scripture argument against Modern Rome in a most remarkable and conclusive way. Nothing could be more convincing than the impression which he leaves upon the mind, as he closes the oracles of Revelation with the vision of the New Jerusalem, which he is permitted

to sketch for us under the guidance of the HOLY GHOST. This brings out into bold relief the salient features of the Church, in her glorified and eternal condition in Heaven. As a preparation for such a disclosure, we have the epistles, as they are called, bearing the messages of the HOLY SPIRIT to the seven Churches. We are not concerned now with the question, what is the true interpretation and meaning of these marvellous letters? Let them mean what they may and be pressed into any scheme of interpretation one pleases; the point which we wish to make and insist upon is not in consequence affected thereby in the slightest degree. Our object is to draw attention to, to rivet attention upon, what they omit to teach, the system, namely, of Modern Rome.

The BLESSED SPIRIT does recognize seven times over, organization and polity of some kind in the seven Churches which he addresses. We will not now assert that it is episcopacy, although we are convinced that it is; but we do assert *that it is not Modern Romanism*, with its one head on earth, the Pope. There is no room here for suggesting any explanation, arising out of ignorance or expediency, to account for the omission, since it is the BLESSED SPIRIT Himself Who speaks, and in view of the causes which led Him to send His message, and the object which He sought to accomplish, it is to us simply inconceivable, if the HOLY GHOST had already endowed S. Peter with the precious gift of infallibility in the sphere of faith and morals, that He should not have added in every case, ere he closed with the solemn admonition, "He that hath an ear, let him hear what the SPIRIT saith unto the Churches," words like these: "Look to the rock

on which you rest as the only sure foundation ; cling to the blessed Peter and his successors as representing Me and revealing My will, and sustaining all with My strength."

Such, or at least some, reference to the supreme vicar of CHRIST and mouthpiece of the HOLY GHOST, must have found a place in these communications direct from GOD to the seven Churches, had the claims of the papacy rested upon Divine authority. No shadow, no distant hint of Rome appears in these solemn messages from first to last. Politically, Rome was known to all these cities. Had Peter, or Clement, or Linus, or Cletus been the spiritual monarch of the earth, mightier than the Cæsar, surely now was the time, and here was the place, for the HOLY GHOST to recognize and endorse His oracle among mankind, as inspired by Him and guarded by His protection from lapsing into error. Surely the see of S. Peter was the panacea which the Churches needed if she be what is now pretended, incapable of going wrong herself, and the guardian of all who confide in her against error in religion and corruption in morals.

The absence, complete and absolute, of Modern Romanism from the messages of the BLESSED SPIRIT to the seven Churches, prepares us to look upon the Church triumphant, as she will be throughout eternity, in Heaven. We shall not be so disappointed, as otherwise we might have been, in not finding S. Peter, with his triple crown, seated on his *lonely throne*, above the eleven, ruling the Church as the sole vicar of CHRIST. The epistles to the seven Churches, in the purport and scope of their messages, reach onward through time to eternity. They recognize

an *equality* in ecclesiastical government, be that government what it may. It is true, Rome is not addressed, but had she been supreme, or in the Divine counsels was to be supreme, in the near or distant future, then her supremacy would have been, must have been, pressed as the shelter of the Church from the dangers and the woes which it must ever be her lot to encounter while she remains militant on earth.

The equality under CHRIST, the Lamb of GOD, thus runs on from Ephesus, and Smyrna, and Pergamos, and Thyatira, and Sardis, and Philadelphia, and Laodicea, through the ages to the Apostles, *on the same level*, with their names in the twelve foundations of the New Jerusalem, the eternal city, the Church triumphant. The inequality which Modern Rome requires as the fundamental and central root principle of ecclesiastical government in the supremacy of S. Peter, nowhere appears in the economy of the Church in Heaven, as represented by the HOLY GHOST to our view in the 21st chapter of the Apocalypse. It might have been urged by the advocate of the papacy, that this is so because the organization of time and sense is done away in the celestial hierarchy, presided over by the King Immortal in person; but now he is anticipated in the use of such an argument, by the remarkable fact that, brief as the description is, it brings into view, as preserved in the structure of the Church in Heaven, the characteristics of the Jewish and the Christian dispensations. There we see the twelve gates with the names of the twelve tribes of the childern of Israel, and the twelve foundations, and in them the names of the twelve Apostles of the Lamb.

If the equality of the Apostolate and of the Episcopate under CHRIST, be the divinely appointed organization of the Church, then all is clear and consistent, and Holy Scripture affirms the rule in the Gospels, and the Acts, and the Epistles, and seals it with the seal of eternity when the Revelation of S. John, the Divine, shows it to us engraven in the everlasting foundations of the New Jerusalem, whose Maker and Builder is GOD. But if Modern Romanism be the true polity of the Church, if S. Peter be above all and alone in his order, and prerogatives, and privileges as the sole vicar of CHRIST, and monarch on earth under Him, then the system is not revealed in Holy Scripture and must look elsewhere, as it does, for its certificates to claim and bind the obedience of mankind.

Let us bring into view our LORD, on the one hand, while in disguise on earth during His ministry, laying down the rule of official equality to His Apostles for time and eternity; and on the other those Apostles, including S. Peter, established forever in their equality of honor and glory in Heaven, and leave Modern Rome to do her best to prevail against the prophecy of our LORD and its fulfilment, as witnessed by S. John. The Divine Master, ere the Church was born at Pentecost, and the beloved disciple, after her career on earth and in Paradise is ended, and she is at home in Heaven, unite in testifying to the equality of the Apostolate and conclude the case as against Rome, with her absolute monarchy vested in S. Peter and his successors.

JESUS said unto His disciples, "Ye are they which have continued with Me in My temptations. And I appoint unto you a Kingdom as My FATHER hath appointed unto Me, that ye may eat and drink at My table in My King-

dom, and sit on thrones, judging the twelve tribes of Israel" (S. Luke xxii., 28–30). "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will show thee the Bride, the Lamb's Wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of Heaven from GOD. . . And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb" (Rev. xxi., 9, 10, 14). Here we have the promise and the prophecy of JESUS, and the principle of *equality* is clear; there can be no mistake. It is equality in the exercise of jurisdiction jointly, for while the Kingdom is *one*, the thrones are *twelve*. Here we have the promise and prophecy fulfilled in Heaven, and the principle of equality is displayed with the same, if not greater clearness and emphasis, since again the city is one, yet the foundations are twelve and the names are in them. Imagination can conceive a monarch leaving his seat, and can picture a vacant throne; but it cannot readily adapt itself to the conception of foundations with names cut into them, losing their engraved signatures, and still remaining foundations, unmoved and unshaken.

Here Holy Scripture leaves us, and we may rest content. S. John places the telescope of prophecy to our eye and we see Heaven opened, and the Church in her eternal home, resting, not upon S. Peter as the sole foundation, as Modern Rome would fain have us believe, but on the twelve Apostles as twelve foundations in coördination, built upon CHRIST, the eternal Corner Stone, as the Catholic Church teaches and has ever taught.

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